The Pilgrims Progress Part 2d
Destruction

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THE Pilgrim's Progress, FROM THIS WORLD TO That which is to come:

Douce B. 62.

The Second Part.

Delivered under the Similitude of a

DREAM.

Wherein is set forth

The manner of the setting out of *Christian*'s Wife and Children; their Dangerous JOURNEY, and Safe Arrival at the desired Country.

By *JOHN BUNYAN.*

The Seventh Edition, with Addition of Five Cuts.

Note, The Third Part, suggested to be J. Bunyan's, *is an Impostor.*

Licens'd and Entred according to Order.

I have used Similitudes, Hos. 12. 10.

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THE
Author's Way of Sending forth
HIS
Second Part
Of the
PILGRIM.

Go now, my little Book, to every Place,
Where my first Pilgrim *has but shewn his*
Call at their door: If any say, who's there? (*Face.*
Then answer thou, Christiana is here.
If they bid thee, Come in, *then enter thou*
With all thy Boys. And then as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they know them by their Looks, or Name:
But if they should not, ask them yet again,
If formerly they did not Entertain
One Christian *a Pilgrim? If they say,*
They did; and were delighted in his way:
Then let them know, that those related were
Unto him: Yea, his Wife and Children are.
Tell them, that they have left their House and (*Home,*
Are turned Pilgrims, seek a World to come:

That they have met with hardships in the way
That they do meet with troubles night and day
That they have trod on Serpents, fought with
Have also overcome a many Evils. (Dev
Yea, tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World to do their Father's will.
Go tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings:
Let them acquainted be too, how they are
Beloved of their King under his care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and sw
How brave a calm they will enjoy at last, (T
Who to the Lord, and by his ways hold fast.
Perhaps with heart and hand they will embr
Thee, as they did my firstling, and will Grace
Thee, and thy fellows, with such chear and fa
As show will, they of Pilgrims lovers are.

1 Object.

But how if they will not believe of me
That I am truly thine, cause some there be
That counterfeit the Pilgrim, and his nam
Seek by disguise to seem the very same.
And by that means have wrought themselves
The Hands and Houses of I know not who.

'tis true, some have of late to counterfeit
My Pilgrims, to their own, my Title set;
Yea, others half my Name and Title too
Have stitched to their Book to make them do;
But yet they by their features do declare
Themselves not mine to be, whose ere they are.
If such thou meetest with, then thine only way,
Before them all, is, to lay out thy say,
In thine own native Language, which no Man
Now useth, nor with ease dissemble can:
Ask after all, they still of you shall doubt,
Thinking that you like Gypsies go about,
In Naughty wise the Country to defile,
Or that you seek good People to beguile
With things unwarrantable, send for me,
And I will testifie you Pilgrims *be;*
Yea, I will testifie that only you
My Pilgrims *are, and that alone will do.*

2 Object.

But yet, perhaps I may enquire for him,
Of those that wish him damned life and limb.
What shall I do, when I at such a Door,
For *Pilgrims* ask, and they shall rage the more?

Answer.

Fright not thy self, my Book, for such Bugbears
Are nothing else but ground for groundless fears.

My Pilgrim's *Book has travell'd Sea and Land.*
Yet could I never come to understand,
That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor. (oth
In France *and* Flanders, *where Men kill a*
My Pilgrim *is esteem'd a Friend, a Brother.*
In Holland *too, 'tis said, as I am told,*
My Pilgrim *is with some worth more than Gold.*
High-landers *and* Wild Irish *can agree,*
My Pilgrim *should familiar with them be.*
'Tis in New-England *under such advance,*
Receives there so much loving Countenance,
As to be trim'd, new cloth'd, and deck'd with G
That it might shew its Features and its Limbs,
Yet more, so commonly doth my Pilgrim *Walk,*
That of him thousands daily Sing and Talk.
If you draw nearer home, it will appear
My Pilgrim *knows no ground of shame or fear;*
City and Country will him Entertain
With welcome Pilgrim. *Yea, they can't restrain*
From smiling, if my Pilgrim *be but by,*
Or shews his Head in any Company.
Brave Gallants do my Pilgrim *hug and kiss,*
Esteem it much, yea, value it above
Things of a greater bulk, yea, with delight,
Say, my Lark's-Leg *is better than a* Kite.
Young Ladies, and young Gentlewomen too,
Do no small kindness to my Pilgrim *shew;*
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim *has, 'cause he to them imparts*

H

His pretty Ridales in such wholsom Strains,
As yields them profit double to their pains
Of Reading. Yea, I think I may be bold
To say, some prize him far above their Gold.
The very Children that do walk the Street,
If they do but my holy Pilgrim *meet,*
Salute him will, will wish him well, and say
He is the only Stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim Stories which he knows so well.
Yea, some who did not love him at the first,
But call'd him Fool *and* Noddy, *say they must,*
Now they have seen and heard him, him commend,
And to those whom they love, they do him send.
Wherefore, my Second Part, *thou need'st not be*
Afraid to shew thy Head: None can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second Store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring, and for Stable.

3 *Object.*

But some there be that say he laughs too loud;
And some do say, his Head is in a Cloud.
Some say, his Words and Stories are so dark
They know not how by them to find h
(mar
Answ

One may (I think) say both his laughs and cri
May well be guest at by his watry Eyes.
Some things are of that nature, as to make
Ones Fancy chuckle, while his Heart doth ake;
When Jacob *saw his* Rachel *with the Sheep,*
He did at the same time both kiss and weep.
Whereas some say, a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own Mantles, and to stir the Mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly Mind the more allure;
To study what those Sayings should contain,
That speak to us in such a cloudy strain.
I also know a dark Similitude,
Will on the Fancy more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.
Wherefore, my Book, let no discouragement
Hinder thy Travels, behold, thou art sent
To Friends, not Foes, to Friends that will give place
To thee, thy Pilgrims, and thy words embrace.
Besides, what my first Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, *hast reveal'd;*
What Christian *left lock'd up, and went his way,*
Sweet Christiana *opens with her Key.*

But some love not the method of your first,
Romance they count it, throw't away as dust:
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

Answer.

My Christiana, *if with such thou meet,*
By all means in all Loving wise them greet;
Render them not Reviling for Revile;
But if they frown, I prithee on them smile:
Perhaps 'tis Nature, or some ill Report,
Has made them thus *Despise, or thus Retort.*
Some love no Fish, some love no Cheese, and some
Love not their Friends, nor their own house or home:
Some start at Pig, slight Chicken, love not Fowl,
More than they love a Cuckow, or an Owl:
Leave such, my Christiana, *to their Choice,*
And seek those who to find thee will Rejoice;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's guise.
Go then, my little Book, and shew to all
That entertain and bid thee welcome shall;
What thou shalt keep close, shut up from the rest,
And wish what thou shalt shew them, may be blest
To them for good, may make them chuse to be
Pilgrims better by far than thee or me.

Go then, I say, tell all Men who thou art,
Say, I am Christiana, *and my part*
Is now with my four Sons to tell you what
It is for men to take a Pilgrim's *lot.*
Go also, tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, here's my Neighbour Mercy, *she is one*
That has long time with me a Pilgrim gone:
Come, see her in her Virgin Face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young Damsels learn of her to prize
The World which is to-come, in any wise;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod,
'Tis like those days wherein the young ones cry'd
Hosanna, *to whom old ones did deride.*
Next tell them of old Honest, *who you found*
With his white hairs treading the Pilgrims ground;
Yea, tell them how plain-hearted this Man was,
How after his good Lord he bare his Cross:
Perhaps with some grey Head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also how Master Fearing *went*
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last he won the Joyful Prize.
He was a good Man, tho' much down in Spirit,
He is a good Man, and doth Life inherit.
Tell them of Master Feeble-mind *also,*
Who, not before, but still behind would go;

Shew

Shew them also how he had like been slain,
And one Great-Heart *did his Life regain:*
This Man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.
Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeble mind *and he*
Did love, and in Opinions much agree.
And let all know, tho' weakness was their chance,
Yet sometimes one could Sing, the other Dance.
Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth,
Tell every one his Spirit was so stout,
No Man could ever make him face about;
And how Great-Heart *and he could not forbear,*
But put down Doubting-Castle *slay* Despair.
Overlook not Master Despondency,
Nor Much-afraid, *his Daughter, tho' they lye*
Under such Mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these things,
Then turn about, my Book, and touch these strings,
Which if but touched, will such Musick make,
They'll make a Cripple dance, a Gyant quake.
Those Riddles that lie couch'd within thy Breast
Freely propound, expound: And for the rest
Of thy Mysterious lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this little Book a Bleſſing be
To thoſe that love this little Book, and me;
And may its buyer have no cauſe to ſay,
His Money is but loſt, or thrown away.
Yea, may this Second Pilgrim *yield that Fruit,*
As may with each good Pilgrim's Fancy ſuit;
And may it perſwade ſome that go aſtray,
To turn their Foot and Heart to the right way,

Is the Hearty Prayer

of the Author,

JOHN BUNYAN

THE

THE Pilgrim's Progreſs, In the Similitude of a DREAM.

The Second Part.

COurteous Companions, ſome time ſince, to tell you my Dream that I had of *Chriſtian* the Pilgrim, and of his dangerous Journey towards the Cœleſtial Country, was pleaſant to me, and profitable to you. I told you then alſo what I ſaw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Inſomuch that he was forced to go on his Progreſs without them, for he durſt not run the danger of that Deſtruction, which he feared would come by ſtaying with them in the City of *Deſtruction*: Wherefore, as I then ſhewed you, he left them and departed.

Now, it hath ſo happened through the multiplicity of Buſineſs, that I have been much hindred, and kept back from my wonted Travels into thoſe Parts whence he went, and ſo could not till now obtain an opportunity to make farther enquiry after

whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood about a Mile off the Place, as I slept, I Dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into Discourse, and our talk happen'd to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, *what Town is that there below, that lieth on the left hand of our way?*

Then said Mr. *Sagacity*, for that was his Name, it is the City of *Destruction*, a Populous Place, but possessed with a very ill-conditioned and idle sort of People.

I thought that was that City, quoth I, *I went once my self through that Town, and therefore I know that this report you give of it is true.*

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, *Then I perceive you to be a well-meaning Man, and so one that take pleasure to hear and tell of that which is good: pray, did you never hear what happen'd to a Man some time ago in this Town (whose Name was* Christian*) that went on Pilgrimage up toward the higher Regions?*

Sag. Hear of him! Ay, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that

that he met with, and had in his Journey, beſides, I muſt tell you, all our Country rings of him, there are but few Houſes that have heard of him and his doings, but have ſought after and got the *Records* of his Pilgrimage; yea, I think I may ſay, that that his hazardous Journey, has got a many well-wiſhers to his ways: For tho' when he was here, he was *Fool* in every Man's Mouth, yet now he is gone, he is highly commended of all. For 'tis ſaid he lives bravely where he is: Yea, many of them that are reſolved never to run his hazards, yet have their Mouths water at his gains.

Chriſtians *are well ſpoken of when gone, tho' called Fools while they are here.*

They may, quoth I, *well think, if they think any thing that is true, that he liveth well where he is, for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mixed therewith.*

Sag. Talk! The People talk ſtrangely about him: Some ſay, that he *now walks in white*; that he has a Chain of Gold about his Neck; that he has a Crown of Gold, beſet with Pearls, upon his Head: Others ſay, that the ſhining ones that ſometimes ſhewed themſelves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Beſides, 'tis confidently affirmed concerning him, that the King of the place where he is, has beſtowed upon him already, a very rich and pleaſant Dwelling at Court, and that he every day eateth and drinketh

Rev. 3. 4. 1 Chap. 6. 11.

Zech. 3. 7.

Luke 14.

drinketh, and walketh and talketh wi
him, and receiveth of the Smiles an
Favours of him that is Judge of all ther
Moreover, it is expected of some, that hi
Prince, the Lord of that Country, wi
Judg. 14. 15. shortly come into these Parts, and w
know the reason, if they can give any
why his Neighbours set so little by him
and had him so much in derision, whe
they perceived that he would be a Pi
grim. * For they say, that now he is so
the affections of his Prince, and that h
Sovereign is so much concerned with th
Indignities that were cast upon *Christian*
when he became a Pilgrim, that he w
look upon all as if done unto himself; an
Luk 10. 16 no marvel, for 'twas for the love that he h
to his Prince that he ventured as he did.

Rev. 14. 13. *I dare say*, quoth I, *I am glad on't, I a*
glad for the poor Man's sake, *for that now h*
has rest from his labour, and for that he n
Psal. 126. 5, 6. *reapeth the benefit of his tears with joy; a*
for that he is got beyond the Gun shot of h
Enemies, and is out of the reach of them th
hate him. I also am glad for that a Rum
of these things is noised abroad in this Co
try; who can tell but that it may work so
good effect on some that are left behind? B
pray Sir, while it is fresh in my mind, do y
hear any thing of his Wife and Children
Poor hearts, I wonder in my mind what th
do.

* *Good Tidings of Christian's Wife and Children.* *Sag.* Who! *Christiana* and her Son
They are like to do as well as did *Christi*
himself; for though they all plaid t
Fool at the first, and would by no means
perswaded by either the Tears or Entr

ties of *Christian*, yet second thoughts have wrought wonderfully with them, so they have pack't up, and are also gone after him.

Better and better, quoth I. *But, What! Wife and Children and all?*

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was throughly acquainted with the whole affair.

Then, Said I, *a man it seems may report it for a Truth.*

Sag. You need not fear to affirm it, I mean, that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This *Christiana*, (for that was her Name) from the day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone *over the River*, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into

1 *Part*, *pag.* 275.

Mark this you that are Churls to your Godly Relations.

into my mind by *swarms*, all her unkind unnatural, and ungodly Carriages to her dear Friend: which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with recalling to remembrance the restless Groans, the bonish Tears, and self-bemoanings of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his Burden did bear on his Back, but it returned upon her like a flash of Lightning, and rent the Caul of her Heart in sunder; specially that bitter out-cry of his, *What shall I do to be saved* did ring in her Ears most dolefully.

1 Part, pag. 2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self, I also have hindred you of Life. With this the Boys fell all into Tears, and cryed out to go after their Father. Oh! said *Christiana*, that it had been but our lots to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I sinfully merly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, for that he was over-run with Melancholy Humours; yet now 'twill not out of my Mind but that they sprang from another cause, to wit, for that the Light of Life was given him, by the help of which, I perceive, he has escaped the Snares

James 1. 23, 24, 25.

De

Death. Then they all wept again, and cryed out, Oh, Wo, worth the day!

The next Night *Christiana* had a Dream, and behold, she saw as if a broad Parchment was opened before her, in which were recorded the sum of her ways, and the Times, as she thought, look'd *very black upon her*. Then she cryed out aloud in her Sleep, Lord, have mercy upon me, a Sinner, and the little Children heard her. Christiana's *Dream.* Luke 18. 13.

After this, she thought she saw two very ill-favoured ones standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter; else all the World cannot help, but she will become a Pilgrim. * *Mark this, this is the quintessence of Hell.*

Now she awoke in a great Sweat, also a Trembling was upon her, but after a while she fell to Sleeping again. * And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his hand, standing and playing upon it before one that sate on a Throne, with a Rain-bow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Prince's Feet, saying, *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a company of them that stood round about, and harped with their Harps: But no Man living could tell what they said, but *Christian* and his Companions. * *Help against Discouragements.*

Next

Next Morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the Door; to whom she spake out, saying, *If thou* comest *in God's Name, come in.* So he said, *Amen*, and opened the Door, and saluted her with *Peace be to this House.* * The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blush'd and trembled also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her, my Name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the Evil thou hast formerly done to thy Husband, in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the Merciful One has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon Offences. He also would have thee to know that he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the fat of his House, and with the Heritage of *Jacob* thy Father.

* *Conviction seconded with fresh Tidings of God's readiness to Pardon.*

There is *Christian* thy Husband, that *was*, with Legions more, his Companions, ever beholding that Face that doth minister Life to Beholders: And they will all be glad when they shall hear the sound of thy Feet step over thy Father's Threshold.

Christiana at this, was greatly abashed in her self, and bowing her Head to the ground,

ground, this *Visitor* proceeded, and said, *Christiana!* Here is also a Letter for thee, which I have brought from thy Husband's King. So she took it and opened it, but it smelt after the manner of the best Perfume: Also it was written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did* Christian *her Husband, for that was the way to come to his City, and to dwell in his Presence with Joy for ever.* At this the good Woman was quite overcome: So she cried out to her *Visitor, Sir, will you carry me and my Children with you, that we may also go and worship this King?*

Song 1. 3.

Christiana *quite overcome.*

Then said the Visitor, *Christiana! The bitter is before the sweet:* Thou must through Troubles, as did he that went before thee, enter this Cœlestial City. Wherefore I advise thee to do as did *Christian* thy Husband: Go to the *Wicket-Gate* yonder over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosom. That thou read therein to thy self, and to thy Children, until you have got it by root of Heart. For it is one of the Songs that thou must sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the *further* Gate.

Further instruction to Christiana.

Psal. 119. 54.

Now I saw in my Dream that this old Gentleman, as he told me this Story, hid himself seem to be greatly affected therewith. He moreover proceeded, and said, So *Christiana* call'd her Sons together, and began

began thus to address her self unto them.

Christiana *prays well for her Journey.*

* My Sons, I have, as you may perceive, been of late under much Exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness; for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own State and yours, which I verily believe is by Nature Miserable: My Carriage also to your Father in his Distress, is a great load to my Conscience. For I hardened both mine own heart and yours against him, and refused to go with him on Pilgrimage.

The thoughts of these things would now kill me out-right, but that for a Dream which I had last Night, and but that for the encouragement that this Stranger has given me this Morning. Come, my Children, let us pack up and be gone to the Gate that leads to the Cœlestial Country, that we may see your Father, and be with him and his Companions in Peace, according to the Laws of that Land.

Then did her Children burst out into Tears, for joy that the Heart of their Mother was so inclined: So that *Visitor* bid them Farewell: And they began to prepare to set out for their Journey.

* Christiana's *new Language stuns her old Neighbours.*

But while they were thus about to be gone, two of the Women that were *Christiana*'s Neighbours came up to her House and knocked at her Door. To whom she said as before, *If you come in God's Name, come in.* * At this the Women were stunn'd, for this kind of Language they used not to hear, or to perceive to drop from

from the Lips of *Christiana*. Yet they came in: But behold, they found the good Woman a preparing to be gone from her House.

So they began and said, *Neighbour, pray, what is your meaning by this?*

Christiana answered and said to the eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christian* upon the Hill of *Difficulty*, and would have had him gone back for fear of the Lions.) 1 *Part*, *pag.*63,64.

Timorous. For what Journey, I pray you?

Chris. *Even to go after my good Husband*, and with that she fell a Weeping.

Timo I hope not so, good Neighbour, pray, for your poor Children's sakes, do not so Unwomanly cast away your self. Timorous *comes to visit* Christiana, *with* Mercy *one of her Neighbours.*

Chris. *Nay, my Children shall go with me, not one of them is willing to stay behind.*

Timo. I wonder in my heart what, or who has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. *Prithee, what new Knowledge hast thou got, that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?*

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but 'specially since he went *over the River*. But that which troubleth me most, is my churlish Carriages to him when he was under his Distress. Besides, I am *now*, as he was *then*; nothing will serve me but going on Pilgrimage. I *Death.*

was

was a dreamed last night, that I saw him
O that my Soul was with him! He dwe
leth in the presence of the King of the Cou
try, he sits and eats with him at his Tabl
he is become a Companion of *Immortal*
and has a House now given him to dwe
2 Cor. 5. 1, 2, 3, 4. in, to which the best Palaces on Earth,
compared, seem to me to be but as
Dung-Hill. The Prince of the Palace h
also sent for me, with promise of Entertai
ment if I shall come to him; his Messeng
was here even now, and has brought me
Letter, which invites me to come. An
with that she pluck'd out her Letter, an
read it, and said to them, what now w
you say to this?

Timo. *Oh the madness that has possess*
thee and thy Husband, to run your selves
on such Difficulties! You have heard, I
sure, what your Husband did meet wit
even in a manner at the first step, that he to
on his way, as our Neighbour Obstinate
1 Part, *can testifie, for he went along with him, y*
pag. 9, 10, 11, 12, 13, 14. *and* Pliable *too, until they like* wise-men, w
afraid to go any further. We also heard o
and above, how he met with the Lions, Ap
lyon, *the shadow of Death, and many o*
things: Nor is the danger he met with
The reasonings of the Flesh. Vanity-*Fair to be forgotten by thee. For*
he, tho a Man, was so hard put to it, wh
canst thou, being but a poor Woman, do? C
sider also that these four sweet Babes are
Children, thy Flesh and thy Bones. Wherefo
tho' thou shouldst be so rash as to cast away
self: Yet for the sake of the Fruit of
Body, keep thou at home.

But *Christiana* said unto her, tempt
no

ot, my Neighbour: I have now a price ut into mine hand to get gain, and I ould be a Fool of the greateſt ſize, if I ould have no heart to ſtrike in with the pportunity. And for that you tell me of these Troubles that I am like to meet ith in the way, they are ſo far off from eing to me a diſcouragement, that they ew I am in the right. *The bitter muſt come before the ſweet*, and that alſo will make the veet the ſweeter. Wherefore, ſince you me not to my Houſe, *in God's Name*, as ſaid, I pray you to be gone, and do not diſquiet me further.

Apertinent reply to fleſhly reaſonings.

Then *Timorous* alſo revil'd her, and id to her fellow, come, Neighbour *Mercy*, t's leave her in her own hands, ſince ſhe corns our Counſel and Company. But *Mercy* was at a ſtand, and could not ſo eadily comply with her Neighbour; and hat for a two-fold Reaſon. Firſt, her Bowels earned over *Chriſtiana*: So ſhe ſaid within her ſelf, if my Neighbour will needs be gone, I will go a little way with er, and help her. Secondly, Her Bowels earned over her own Soul, (for what *Chriſtiana* had ſaid, had taken ſome hold upon her mind.) Wherefore ſhe ſaid within her ſelf again, I will yet have more talk with this *Chriſtiana*, and if I find Truth nd Life in what ſhe ſhall ſay, my ſelf with ny heart ſhall alſo go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercy's Bowels yearn over Chriſtiana.

Timorous forſakes Mercy

Mercy. *Neighbour, I did indeed come with her, but you to ſee* Chriſtiana *this Morning, and ſince* Mercy *ſhe is, as you ſee, a taking of her laſt farewel cleaves to*

 of her.

of Her Country, I think to walk this Sun-
Morning, a little way with her to help her
the way. But she told her not of her
cond Reason, but kept that to her self.

Timo. Well, I see you have a mind to
a fooling too; but take heed in time,
be wise: while we are out of danger,
are out; but when we are in, we are
So Mrs. *Timorous* returned to her House,
Christiana betook her self to her Journ
But when *Timorous* was got home to h
House, she sends for some of her Neighbou
to wit, Mrs. *Bats-Eyes*, Mrs. *Inconsider*
Mrs. *Light-mind*, and Mrs. *Know-noth*

Timorous *acquaints her Friends what the good* Christiana *intends to do.*

So when they were come to her House, s
falls to telling of the story of *Christian*
and of her intended Journey: And thus s
began her Tale.

Timo. Neighbours, having had little
do this Morning, I went to give *Christia*
a Visit, and when I came at the Door,
knocked, as you know 'tis our Custom
And she answered, *If you come in* Go
Name, come in. So in I went, thinking
was well: But when I came in, I found h
preparing her self to depart the Town, s
and also her Children. So I asked her, wh
was her meaning by that? And she t
me in short, That she was now of a mi
to go on Pilgrimage, as did her Husban
She told me also of a Dream that she ha
and how the King of the Country whe
her Husband was, had sent her an invita
Letter to come thither.

Then said Mrs. Know-nothing. *And wha*
do you think she will go?

Mrs. Know-nothing.

Timo. Ay, go she will, whatever co
on't; and methinks I know it by this; s

that which was my great Argument to perſwade her to ſtay at home, (to wit the Troubles ſhe was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For ſhe told me in ſo many Words, *The Bitter goes before the Sweet.* Yea, and foraſmuch as it ſo doth, it makes the ſweet the ſweeter.

Mrs. *Bats-eyes.* Oh this blind and fooliſh Woman, ſaid ſhe, will ſhe not take warning by her Husband's Afflictions? For my part, I ſee if he were here again, he would reſt him content in a whole Skin, and never run ſo many hazards for nothing. *Mrs.* Bats-eyes.

Mrs. *Inconſiderate* alſo replied, ſaying, Away with ſuch fantaſtical Fools from the Town; a good Riddance, for my part, I ſay of her; ſhould ſhe ſtay where ſhe dwells, and retain this her mind, who could live quietly by her? For ſhe will either be dumpiſh or unneighbourly, or talk of ſuch matters as no wiſe Body can abide: Wherefore for my part, I ſhall never be ſorry for her Departure; let her go, and let better come in her room: 'twas never a good World ſince theſe whimſical Fools dwelt in it. *Mrs.* Inconſiderate.

Then Mrs. *Light-mind* added as followeth. Come, put this kind of talk away. I was yeſterday at Madam *Wanton's*, where we were as merry as the Maids. For who do you think ſhould be there, but I, and Mrs. *Love-the-fleſh*, and three or four more, with Mr. *Letchery*, Mrs. *Filth*, and ſome others. So there we had Muſick and Dancing, and what elſe was meet to fill up the Pleaſure. And I dare ſay, my Lady her ſelf is an admirably well-bred Gentlewoman, *Mrs.* Light-mind. *Madam* Wanton, *ſhe that had like to have been too hard for* Faithful *in time paſt.*

and Mr. *Letchery* is as pretty a Fellow.

1 *Part, pag.* 111.

By this time *Chriſtiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there alſo, *Chriſtiana* began to Diſcourſe. And, *Mercy*, ſaid *Chriſtiana*, I take this as an unexpected Favour, that thou ſhouldeſt ſet foot out of Doors with me, to accompany me a little in my way.

Diſcourſe betwixt Mercy *&* Chriſtiana.

Mercy. *Then ſaid young* Mercy, (*for ſhe was but young*) *If I thought it would be my purpoſe to go with you, I would never go near the Town any more.*

Chriſ. Well, *Mercy*, ſaid *Chriſtiana*, come in thy Lot with me, I well know what will be the end of our Pilgrimage, my Husband is where he would not but be for all the Gold in the *Spaniſh* Mines. Nor ſhalt thou be rejected, tho' thou goeſt but upon *my Invitation.* The King who hath ſent for me and my Children, is one that delighteth in *Mercy*. Beſides, if thou wilt, I will hire thee, and thou ſhalt go along with me as my Servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy *inclines to go.*

Chriſtiana *would have her Neighbour with her.*

Mercy. *But how ſhall I be aſcertained that I alſo ſhould be entertained? Had I this hope from one that can tell, I would make no ſtick at all, but would go, being helped by him that can help, tho' the way was never ſo tedious.*

Mercy *doubts of acceptance.*

Chriſtiana. Well, loving *Mercy*, I will tell thee what thou ſhalt do, go with me to the *Wicket-Gate*, and there I will further enquire for thee, and if there thou ſhalt not meet with Encouragement, I will be content that thou ſhalt return to thy place;

Chriſtiana *allures her to the Gate, which is Chriſt, and promiſeth where to enquire for her.*

all

alſo will pay thee for thy Kindneſs which thou ſheweſt to me and my Children, in thy accompanying of us in our way as thou doeſt.

Mercy. *Then will I go thither, and will take what ſhall follow, and the Lord grant that my Lot may there fall even as the King of Heaven ſhall have his heart upon me.* Mercy Prays.

Chriſtiana then was glad at her Heart, not only that ſhe had a Companion, but alſo for that ſhe had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercy* began to weep. Then ſaid *Chriſtiana*, wherefore weepeth my Siſter ſo? Chriſtiana glad of Mercy's Company.

Mer. *Alas! ſaid ſhe, who can but lament, that ſhall but rightly conſider what a ſtate and condition my poor Relations are in, that yet remain in our ſinful Town: And that which makes my Grief the more heavy, is, becauſe they have no Inſtructer, nor any to tell them what is to come.* Mercy grieves for her Carnal Relations.

Chriſ. Bowels becometh Pilgrims. And thou do'ſt for thy Friends, as my good *Chriſtian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle, and now both I and thou, and theſe my ſweet Babes, are reaping the Fruit and Benefit of them. I hope, *Mercy*, that theſe Tears of thine will not be loſt, for the Truth hath ſaid, *That they that ſow in Tears, ſhall reap in Joy, in ſinging. And he that goeth forth and weepeth, bearing precious Seed, ſhall doubtleſs come again with rejoycing, bringing his Sheaves with him.* Chriſtian's Prayers were anſwered for his Relations, after he was dead. Pſal. 126. 5, 6.

Then said *Mercy*,

Let the most blessed be my Guide,
If 't be his blessed Will,
Unto *his Gate*, into *his Fold*,
Up *to his holy Hill.*
And let him never suffer me
To swerve or turn aside
From his free Grace and holy ways,
What e'er shall me betide.
And let him gather them of mine,
That I have left behind.
Lord, make them pray they may be thine
With all their Heart and Mind.

1 *Part*, *pag.* 12, 13, 14, 15. *Their own Carnal Conclusions instead of the Word of Life.*

Now my old Friend proceeded, and said, But when *Christiana* came up to the Slough of *Despond*, she began to be at a stand; for, said she, This is the place in which my dear Husband had like to a been Smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse than formerly. So I asked, if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the King's Labourers, and that say, they are for mending the King's High-ways, that bring *Dirt* and *Dung* instead of Stones, and so marr instead of mending. Here *Christiana* therefore with her Boys, did made a stand: But said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their *Steps*, and made a shift to get staggeringly over.

* Mercy *the boldest at the Slough of* Despond.

Yet *Christiana* had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard

heard words, that ſaid unto them, *Bleſſed is ſhe that believeth, for there ſhall be a performance of the things that have been told her from the Lord.* Luke 1.45

Then they went on again; and ſaid *Mercy* to *Chriſtiana*, Had I as good ground to hope for a loving reception at the *Wicket-Gate*, as you, I think no Slough of *Deſpond* would diſcourage me.

Well, ſaid the other, you know *your ſore*, and I know mine; and good Friend, we ſhall all have enough evil before we come at our Journey's end.

For can it be imagined, that the People that deſign to attain ſuch excellent Glories *as we do*, and that are ſo envied that Happineſs as we are, but that we ſhall meet with what Fears and Scares, with what Troubles and Afflictions they can poſſibly aſſault us with, that hate us?

And now Mr. *Sagacity* left me to Dream out my Dream by my ſelf. Wherefore methought I ſaw *Chriſtiana*, and *Mercy*, and the Boys, go all of them up to the Gate. To which when they came, they betook themſelves to a ſhort debate, about *how* they muſt manage their Calling at the Gate, and what ſhould be ſaid to him that did open to them. So it was concluded, ſince *Chriſtiana* was the eldeſt, that ſhe ſhould knock for entrance, and that ſhe ſhould ſpeak to him that did open, for the reſt. So *Chriſtiana* began to knock, and as her poor Husband did, ſhe knocked, and knocked again. But inſtead of any that anſwered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great

Prayer ſhould be made with Conſideration and Fear, as well as in Faith and Hope.

1 Part, pag. 31.

The Dog, the Devil, an Enemy to Prayer. Chriſtiana and her Companians perplexed about Prayer

one too, and this made the Woman and Children afraid. Nor durſt they for a while dare to knock any more, for fear the *Maſtiff* ſhould fly upon them. Now therefore they were greatly tumbled up and down in their Minds, and knew not what to do. Knock they durſt not, for fear of the Dog: Go back they durſt not, for fear that the Keeper of that Gate ſhould eſpy them as they ſo went, and ſhould be offended with them; at laſt they thought of knocking again, and knocked more vehemently than they did at firſt. Then ſaid the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Chriſtiana* made low Obeyſance, and ſaid, let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then ſaid the Keeper, Whence come ye? And what is that you would have?

Chriſtiana anſwered, We are come from whence *Chriſtian* did come, and upon the ſame Errand as he; to wit, to be, if it ſhall pleaſe you, graciouſly admitted by this Gate, into the way that leads to the Cœleſtial City. And I anſwer, my Lord, in the next place, that I am *Chriſtiana*, once the Wife of *Chriſtian*, that now is gotten above.

With that, the Keeper of the Gate did marvel, ſaying, *What, is ſhe become now a Pilgrim, that but a while ago, abhorred that Life?* Then ſhe bowed her Head, and ſaid, Yea; and ſo are theſe my ſweet Babes alſo.

Then

Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes. *How Christiana is entertain'd at the Gate.*

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys, then she began to make Intercession for *Mercy*.

Chris. *And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self. One that is much dejected in her Mind, for that she comes, as she thinks, without sending for, whereas I was sent to, by my Husband's King to come.* Christiana's *Prayer for her Friend* Mercy.

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceeding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, who is there? And said *Christiana*, it is my Friend. *The delays make the hungring Soul the ferventer.*

So he opened the Gate and looked out; but *Mercy* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate should be opened to her. Mercy *faints.*

Then he took her by the Hand, and said, *Damsel*, I bid thee arise.

O, Sir, said she, I am faint, there is scarce Life left to me. But he answered, that one
Jonah 2.7. once said, *When my Soul fainted within me, I remembred the Lord, and my Prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou are come.

Mer. I am come for *that* unto which I was never invited, as my Friend *Christiana*
The cause of her fainting. was. *Hers* was from the King, and *mine* was but from *her*: Wherefore I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, and as my Lord sees, I am come. And if there is any Grace and Forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand,
Mark this. and led her gently in, and said: I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something and give it *Mercy* to smell on, thereby to stay her fainting. So they fetch'd her a bundle of *Myrrh*, and a while after she was revived.

And now was *Christiana* and her Boys and *Mercy* received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, we are sorry for our Sins, and beg of our Lord his Pardon, and further Information what we must do.

I grant Pardon, said he, by word and deed;

deed; by word, in the Promise of Forgiveness: By deed, in the way I obtained it. Take the first from my Lips with a Kiss, and the other as it shall be revealed. *Song* 1, 2. Joh. 20. 20

Now, I saw in my Dream, that he spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the Gate, and shewed them by what *deed* they were saved, and told them withal, that that sight they would have again as they went along in the way, to their comfort. *Christ Crucified seen afar off.*

So he left them a while in a Summer-Parlor below, where they entred into talk by themselves, and thus *Christiana* began, *O Lord! How glad am I, that we are got in hither?* *Talk between the Christians.*

Mer. *So you well may, but I of all, have cause to leap for joy.*

Chris. *I thought one time as I stood at the Gate, (because I had knocked, and none did answer) that all our Labour had been lost; 'specially when that ugly Curr made such a heavy Barking at us.*

Mer. But my worst fear was after I saw that you was taken into his favour, and that I was left behind: Now, thought I, 'tis fulfilled which is Written, *Two Women shall be Grinding together, the one shall be taken, the other left.* I had much ado to forbear crying out, Undone, undone. Matt. 24. 41.

And afraid I was to knock any more; but when I looked up to what was Written over the Gate, I took Courage. I also thought that I must either knock again, or die. So I knock'd, but I cannot tell how, for my Spirit now struggled betwixt Life and Death. 1 Part. pag. 30.

Chris.

Christiana thinks her Companion Prays better than she.

Chriſt. *Can you not tell how you knocked? I anſwer, your knocks were ſo earneſt, that the very ſound of them made me ſtart; I thought I never heard ſuch knocking in all my Life. I thought you would a come in by a violent hand, or a took the Kingdom by Storm.*

Mat. 11. 12.

Mer. Alas, to be in my Caſe, who that ſo was, could but a done ſo? You ſaw that the Door was ſhut upon me, and that there was a moſt cruel *Dog* thereabout. Who, I ſay, that was ſo faint-hearted as I, that would not a knocked with all their might? But pray, what ſaid my Lord unto my rudeneſs? Was he not angry with me?

Chriſt pleaſed with loud and reſtleſs Praiſes.

Chriſ. *When he heard your lumbring noiſe, he gave a wonderful innocent ſmile, I believe what you did, pleaſed him well enough, for he ſhewed no ſign to the contrary. But I marvel in my heart, why he keeps ſuch a Dog: had I known that afore, I fear I ſhould not have had heart enough to a ventured my ſelf in this manner. But now we are in, we are in, and I am glad with all my Heart.*

Mer. I will ask, if you pleaſe, next time he comes down, why he keeps ſuch a filthy Cur in his Yard. I hope he will not take it amiſs.

The Children are afraid of the Dog.

Ay, do, ſaid the Children, and perſwade him to hang him, for we are afraid that he will bite us when we go hence.

So at laſt he came down to them again, and *Mercy* fell to the Ground on her Face before him, and worſhipped, and ſaid, Let my Lord accept of the Sacrifice of Praiſe which I now offer unto him with the calves of my Lips.

S.

So he said to her, Peace be to thee, stand up.

But she continued upon her Face, and said, *Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy Judgments: Wherefore dost thou keep so cruel a Dog in thy Yard, at the sight of which such Women and Children as we, are ready to fly from the Gate for fear?* Jer. 12. 1, 2. Mercy expostulates about the Dog.

He answered, and said, *That Dog* has another Owner, he also is kept close in another Man's Ground, only my Pilgrims hear his Barking. He belongs to the Castle which you see there at a distance, but can come up to the Walls of this place. He has frighted many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him, doth not keep him of any good Will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out, and has *worried* some that I love; but I take all at present patiently. I also give my Pilgrims timely help, so they are not delivered up to his Power, to do to them what his Doggish Nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much before-hand, thou wouldst not a been afraid of a Dog. *Devil.* 1 *Part*, *pag.* 31.

* *A Check to the carnal fear of the Pilgrims.*

The Beggars that go from door to door, will, rather than they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog whose barking return to the profit of Pilgrims, keep any from

from coming to me? I deliver them from the *Lions* their Darling, from the power of the Dog.

Christians *when wise enough, acquiesce in the wisdom of their Lord.* 1 *Part, pag.* 35.

Mer. Then said *Mercy, I confess my Ignorance: I spake what I understood not; I acknowledge that thou dost all things well.*

Chris. Then *Christiana* began to talk of their Journey, and to enquire after the way. So he fed them, and washed their Feet, and set them in the way of his Steps, according as he had dealt with her Husband before.

So I saw in my Dream that they walk'd on their way, and had the Weather very comfortable to them.

Then *Christiana* began to Sing, saying,

Blest'd be the day that I began
A Pilgrim for to be,
And blessed also be that Man
That thereto moved me.

Mat. 20.6. *'Tis true, 'twas long ere I began*
To seek to live for ever,
But now I run fast as I can,
'Tis better late, *than* never.
Our Tears *to Joy, our* Fears *to Faith*
Are turned as we see:
Thus our beginning (as one saith)
Shews what our end will be.

Now there was on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go, a Garden, and that Garden belonged to him whose was that *Barking Dog* of whom mention was made before. And some of the Fruit-trees that grew in that Garden,

The Devil's Garden.

Garden, ſhot their Branches over the Wall, and being mellow, they that found them did gather them up, and eat of them to their hurt. So *Chriſtiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Pluck* them, and began to eat. Their Mother did alſo chide them for ſo doing; but ſtill the Boys went on.

The Children eat of the Enemies Fruit.

Well, ſaid ſhe, my Sons, you Tranſgreſs, for that Fruit is none of ours, but ſhe did not know that they did belong to the Enemy; I'll warrant you if ſhe had, ſhe would a been ready to die for fear. But that paſſed, and they went on their Way. Now by that they were gone about two Bows-ſhot from the place that led them into the way, they eſpied two very *Ill-favoured ones* coming down apace to meet them. With that *Chriſtiana* and *Mercy* her Friend, covered themſelves with their Veils, and ſo kept on their Journey: The Children alſo went on before, ſo at laſt they met together. Then they that came down to meet them, came juſt up to the Women, as if they would embrace them; but *Chriſtiana* ſaid, ſtand back, or go peaceably as you ſhould. Yet theſe two, as Men that are Deaf, regarded not *Chriſtiana's* words, but began to lay hands upon them; at that *Chriſtiana* waxing very wroth, ſpurned at them with her Feet, *Mercy* alſo as well as ſhe could, did what ſhe could to ſhift them. *Chriſtiana* again ſaid to them, ſtand back and be gone, for we have no Money to loſe, being Pilgrims as you ſee, and ſuch too as live upon the Charity of our Friends.

Two Ill-favoured ones

They aſſault Chriſtiana.

The Pilgrims ſtruggle with them.

Ill-fa.

Ill-fa. Then ſaid one of the two of the Men, we make no Aſſault upon you for Money, but are come out to tell you, that if you will but grant one ſmall Requeſt which we ſhall ask, we will make Women of you for ever.

Chriſ. Now *Chriſtiana* imagining what they ſhould mean, made anſwer again, *We will neither hear, nor regard, nor yield to what you ſhall ask. We are in haſte, cannot ſtay, our Buſineſs is a Buſineſs of Life and Death.* So again ſhe and her Companions made a freſh aſſay to go paſt them. But they letted them in their way.

Ill-fa. And they ſaid, we intend no hurt to your Lives, 'tis another thing we would have.

She cries out.

Chriſ. Ay, quoth *Chriſtiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the ſpot, than ſuffer our ſelves to be brought into ſuch Snares as ſhall hazard our well-being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: And ſo put themſelves under

Deut. 22. 23, 26, 27.

thoſe Laws that are provided for the Protection of Women. But the Men ſtill made their approach upon them, with deſign to prevail againſt them: They therefore cried out again.

'Tis good to cry out when we are aſſaulted.

Now, they being, as I ſaid, not far from the Gate in at which they came, their voice was heard from where they was, thither: Wherefore ſome of the Houſe came out, and knowing that it was *Chriſtiana's* Tongue, they made haſte to her relief. But by that they were got within ſight of them, the

the Women were in a very great ſcuffle, the Children alſo ſtood crying by. Then did he that came in for their Relief, call out to the Ruffians, ſaying, what is that thing that you do? Would you make my Lord's People to tranſgreſs? He alſo attempted to take them, but they did make their eſcape over the Wall into the Garden of the Man to whom the great Dog belonged, ſo the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they anſwered, we thank thy Prince, pretty well, only we have been ſomewhat affrighted; we thank thee alſo, for that thou cameſt in to our help, for otherwiſe we had been overcome.

The Reliever comes.

The Ill ones fly to the Devil for relief.

Relie. So after a few more words, this *Reliever* ſaid as followeth: *I marvelled much when you was entertained at the Gate above, being ye know that ye were but weak Women, that you Petitioned not the Lord there for a Conductor: Then might you have avoided theſe Troubles and Dangers; for he would have granted you one.*

The Reliever talks to the Women

Chriſ. Alas, ſaid *Chriſtiana*, we were ſo taken with our preſent Bleſſing, that Dangers to come were forgotten by us; beſide, who could have thought that ſo near the King's Palace there ſhould have lurked ſuch naughty ones? Indeed it had been well for us had we asked our Lord for one; but ſince our Lord knew 'twould be for our profit, I wonder he ſent not one along with us.

Mark this.

Relie.

We lose for want of asking for.

Relie. *It is not always necessary to grant things not asked for, left by so doing, they come of little esteem; but when the want a thing is felt, it then comes under, in Eyes of him that feels it, that estimate, properly is its due, and so consequently will hereafter used. Had my Lord granted you Conductor, you would not neither so have wailed that over sight of yours, in not asking for one, as now you have occasion to do. So things work for good, and tend to make you more wary.*

Chris. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. *Your confession of your folly I will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings which he has prepared for the reception of his Pilgrims there is sufficient to furnish them against all Attempts whatsoever. But, as I said, he will be enquired of by them to do it for them. And 'tis a poor thing that is not worth asking for.* When he had thus said, he went back to his place, and the Pilgrims went on their way.

Ezek. 36. 37.

The Mistake of Mercy.

Mer. Then said *Mercy*, what a sudden Blank is here? I made account we had now been past all danger, and that we should never see Sorrow more.

Chris. Thy *Innocency*, my Sister, said *Christiana* to *Mercy*, may excuse thee much, but as for me, my fault is so much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might

Christiana's *Guilt*

ight a been had. I am therefore much be blamed.

Mer. *Then said* Mercy, *How knew you this fore you came from home? Pray open to me is Riddle.*

Chris. Why, I will tell you. Before I t foot out of doors, one Night, as I lay my Bed, I had a Dream about this. For thought I saw two Men, as like these ever the World they could look, stand my *Bed's-feet*, plotting how they might revent my Salvation. I will tell you their ery words. They said, ('twas when I was my Troubles) *What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This you know might a made me take heed, and have provided when Provision might a been had.

Christiana's *Dream repeated.*

Mer. Well, said *Mercy, as by this neglect we have an occasion ministred unto us to behold our own Imperfections: So our Lord has taken occasion thereby to make manifest the riches of his Grace: For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger than we, of his meer good pleasure.*

Mercy *makes good use of their neglect of Duty.*

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the first Part of these Records of the *Pilgrim's Progress.* So they drew on towards the House (the House of the *Interpreter*) and when they came to the door, they heard

1 *Part, pag.* 36.

Talk in the Interpreter's House about Christiana's *going on Pilgrimage.*

a great talk in the House, they then g ear, and heard, as they thought, *Christi* mentioned by name. For you must kn that there went along, even before her, talk of her and her Children going Pilgrimage. And this thing was the mo pleasing to them, because they had he that she was *Christian*'s Wife; That W man who was sometime ago so unw ling to hear of going on Pilgrima Thus therefore they stood still and he the good People within commending h who they little thought stood at the Do At last *Christiana* knocked as she had do at the Gate before. Now when she h knocked, there came to the Door a you Damsel, named *Innocent*, and opened t Door, and looked, and behold, two W men were there.

She knocks at the door.

Damsel. *Then said the Damsel to them with whom would you speak in this Place?*

Chris. *Christiana* answered, we unde stand that this is a Priviledged place f those that are become Pilgrims, and w now at this door are such: Wherefore w pray that we may be partakers of that f which we at this time are come; s the day, as thou seest, is very far spen and we are loath to Night to go any fu ther.

The door is opened to them by Innocent.

Damsel. Pray what may I call yo Name, that I may tell it to my Lo within?

Chriſ. My Name is *Chriſtiana*, I was the Wife of that Pilgrim that ſome years ago did Travel this way, and theſe be his four Children. This Maiden is alſo my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her Name) and ſaid to thoſe within, Can you think who is at the Door! There is *Chriſtiana* and her Children, and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Maſter. So he came to the door, looking upon her, he ſaid, *Art thou that Chriſtiana, whom* Chriſtian *the good Man left behind him, when he betook himſelf to a Pilgrim's Life?*

Joy in the House of the Interpreter that Chriſtiana *is turned Pilgrim.*

Chriſ. I am that Woman that was ſo hard-hearted as to ſlight my Husband's Troubles, and that left him to go on in his Journey alone, and theſe are his four Children; but now I alſo am come, for I am convinced that no way is right but this.

Inter. *Then is fulfilled that which alſo is written of the Man that ſaid to his Son,* Go work to day in my Vineyard; and he ſaid to his Father, I will not; but afterwards repented, and went. Mat. 21. 29.

Chriſ. Then ſaid *Chriſtiana*, ſo be it, *Amen*, God make it a true ſaying upon me, and grant that I may be found at the laſt of him in Peace, without ſpot, and blameleſs.

Inter. *But why ſtandeſt thou thus at the Door? Come in, thou Daughter of* Abraham, *we were talking of thee but now; for tidings have come to us before, how thou art become a Pilgrim. Come, Children, come in; come, Maiden,*

Maiden, come in; ſo he had them all into the House.

So when they were within, they were bidden ſit down and reſt them, the which when they had done, thoſe that attended upon the Pilgrims in the Houſe, came into the Room to ſee them. And one ſmiled, and another ſmiled, and another ſmiled, and they all ſmiled for joy that *Chriſtiana* was become a Pilgrim. They alſo looked upon the Boys, they ſtroaked them over the Faces with the Hand, in token of their kind Reception of them. They alſo carried it lovingly to *Mercy*, and bid them all welcome into their Maſter's Houſe.

Old Saints glad to ſee the young ones walk in God's ways.

After a while, becauſe Supper was not ready, * the *Interpreter* took them into his *Significant* Rooms, and ſhewed them what *Chriſtian*, *Chriſtiana's* Husband, had ſeen ſometime before. Here therefore they ſaw the *Man* in the *Cage*, the *Man* and his Dream; the Man that cut his way through his Enemies, and the Picture of the biggeſt of all, together with the Rare of thoſe things that were then ſo profitable to *Chriſtian*.

** The Significant Rooms.*

This done, and after theſe things had been ſomewhat digeſted by *Chriſtiana* and her Company, the *Interpreter* takes them apart again, and has them firſt into the Room, *where was a Man that could look no way but downwards, with a Muck-rake in his Hand. There ſtood alſo one over his Head with a Cœleſtial Crown in his Hand, and proffered him that Crown for his Muck-rake; but the Man did neither look up, nor regard;*

The Man with the Muck-rake expounded.

aked to himself the Straws, the small Sticks, nd Duſt of the Floor.

Then ſaid *Chriſtiana*, *I perſwade my ſelf hat I know ſomewhat the meaning of this: or this is the Figure of a Man of this World: s it not, good Sir?*

Inter. Thou haſt ſaid the right, ſaid he, nd his *Muck-rake* doth ſhew his Carnal Mind. And whereas thou ſeeſt him rather ive heed to rake up Straws and Sticks, nd the Duſt of the Floor, than to what e ſays that calls to him from above with he Cœleſtial Crown in his Hand; it is to hew, That Heaven is but as a Fable to ome, and that things here are counted the nly things ſubſtantial. Now whereas it as alſo ſhewed thee, that the Man could ook no way but downwards: It is to let hee know, that Earthly things, when they re with power upon Mens Minds, quite arry their Hearts away from God.

Chriſ. *Then ſaid* Chriſtiana, *O! deliver me from this Muck-rake.* Chriſtiana's *Prayer a-gainſt the* Muck-rake, Prov. 30. 8.

Inter. That Prayer, ſaid the *Interpreter*, as lain by till 'tis almoſt ruſty: *Give me not Riches*, is ſcarce the Prayer of one of en thouſand. Straws, and Sticks, and Duſt, ith moſt, are the great things now looked fter.

With that *Mercy* and *Chriſtiana* wept, and id, It is, alas! too true.

When the *Interpreter* had ſhewed them his, he has them into the very beſt Room the Houſe, (a very brave Room it as) ſo he bid them look round about, nd ſee if they could find any thing Profi-ble there. Then they looked round and round:

round: For there was nothing there to b
ſeen but a very great *Spider* on the Wal
And that they over-look'd.

Mer. *Then ſaid* Mercy, *Sir, I ſee nothing but* Chriſtiana *held her peace.*

Inter. But ſaid the *Interpreter*, look
gain; ſhe therefore look'd again, and ſai
Of the Spider. Here is not any thing but an *ugly Spider* who hangs by her Hands upon the Wa
Then ſaid he, is there but one *Spider* all this ſpacious Room? Then the Wat
ſtood in *Chriſtiana's* Eyes, for ſhe was Woman quick of Apprehenſion: And ſ
ſaid, Yes, Lord, there is more here th
Talk about the Spider. one. Yea, and *Spiders*, whoſe Venom is more deſtructive than that which is in he
The *Interpreter* then looked pleaſantly up her, and ſaid, Thou haſt ſaid the Tru
This made *Mercy* bluſh, and the Boys to c
ver their Faces; for they all began now underſtand the Riddle.

Then ſaid the *Interpreter* again, *The Spi*
Prov. 30. 28. *taketh hold with her hands, as you ſee, a is in Kings Palaces.* And wherefore is t
recorded, but to ſhew you, that how ſ
of the Venom of Sin ſoever you be, y
The Interpretation. you may by the hand of Faith lay hold o
and dwell in the beſt Room that belongs
the King's Houſe above?

Chriſ. I thought, ſaid *Chriſtiana*, ſomething of this; but I could not im
gine it all. I thought that we were l
Spiders, and that we looked like u
Creatures, in what fine Room ſoever
were: But that by this *Spider*, this ven
mous and ill-favoured Creature, we w
to learn *how to act Faith*, that came

into my thoughts, that she worketh with her Hands, as I see, and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the Water stood in their Eyes: Yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room, where was a *Hen* and *Chickens*, and bid them observe a while. So one of the Chickens went to the Trough to drink, and every time she drank, she lift up her Head, and her Eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look so; so they gave heed, and perceived that the Hen did walk in a four-fold Method towards her Chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding Note*. And 4. She had an *out-cry*. *Of the Hen and Chickens.*

Now, said he, compare this Hen to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People; by his common call, *he gives* nothing; by his special call, he always *has something to give*; he has also a brooding voice, *for them that are under his Wing*. And he has an out-cry, to give *the Alarm when he seeth the Enemy come*. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you. Mat. 23. 37.

Chriſ. And Sir, ſaid *Chriſtiana*, pray let us ſee ſome more: So he had them into the Slaughter-houſe, where was a *Butcher* a killing of a Sheep: And behold, the Sheep was quiet, and took her Death patiently. Then ſaid the *Interpreter*, You muſt learn of this Sheep to ſuffer: And to put up wrongs without Murmurings and Complaints. Behold how quietly ſhe takes her Death, and without objecting, ſhe ſuffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Butcher & the Sheep.

Of the Garden.

After this, he led them into his Garden, where was great variety of Flowers: And he ſaid, do you ſee all theſe? So *Chriſtiana* ſaid, yes. Then ſaid he again, Behold, the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Vertue*, and ſome are better than ſome: Alſo where the Gardiner has ſet them, there they ſtand, and quarrel not one with another.

Of the Field.

Again, he had them into his Field, which he had ſowed with Wheat and Corn: But when they beheld the tops of all was cut off, only the Straw remained: He ſaid again, this Ground was Dunged, and Plowed, and Sowed; but what ſhall we do with the Crop? Then ſaid *Chriſtiana*, Burn ſome, and make Muck of the reſt. Then ſaid the *Interpreter* again, Fruit you ſee is that thing you look for, and for want of that, you condemn it to the Fire, and to be trodden under foot of Men: Beware that in this you condemn not your ſelves.

Then, as they were coming in from abroad, they eſpied a little *Robbin* with a great

great *Spider* in his Mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird, as the *Robbin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with Men? I had thought they had lived upon crumbs of Bread, or upon other such harmless matter. I like him worse than I did. *Of the Robbin and the Spider.*

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by; for to sight they are, as this *Robbin*, pretty of Note, Colour, and Carriages, they seem also to have a very great love for Professors that are sincere; and above all other, to desire to sociate with, and to be in their Company, as if they could live upon the good Man's Crumbs. They pretend also that therefore it is, that they frequent the House of the Godly, and the Appointments of the Lord: But when they are by themselves, *as the Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *Iniquity*, and swallow down Sin like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either *shew* or *tell* of some other things that are profitable. *Pray, and you will get at that which yet lies unrevealed.*

Then the *Interpreter* began and said, *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomly he goes to the Slaughter; and the more healthy the lusty Man is, the more prone he is unto Evil.*

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that that in God's sight is of great price.

'Tis easier watching a Night or two, than to sit up a whole Year together: So 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last day to him, and make it always his Company-keeper.

Whispering and change of Thoughts, proves that Sin in the World.

If the World, which God sets light by, is counted a thing of that worth with Men, what is Heaven, that God commendeth?

If the Life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Every body will cry up the goodness of Men, but who is there that is, as he should be, affected with the goodness of God?

We seldom sit down to Meat, but we eat, and leave. So there is in Jesus Christ more

Merit

Merit and Righteousness, than the whole World has need of.

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree, whose *inside* was all rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, whose *outside* is fair, and whose *inside* is rotten; is it to which many may be compared that are in the Garden of God: Who with their Mouths speak high in behalf of God, but indeed will do nothing for him; Whose Leaves are fair, but their Heart good for nothing but to be *Tinder* for the Devil's *Tinder-box.*

Of the Tree that is rotten at heart.

Now Supper was ready, the Table spread, and all things set on Board; so they sate down, and did eat when one had given Thanks. And the *Interpreter* did usually entertain those that lodged with him, with Musick at Meals; so the Minstrels played. There was also one that did Sing. And a very fine Voice he had.

They are at Supper.

His Song was this,

The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?

When the Song and Musick was ended, the *Interpreter* asked *Christiana*, *What it was that at first did move her thus to betake her self to a Pilgrim's Life?*

Christiana Answered, *First*, the loss of my Husband came into my mind, at which

Talk at Supper.

A Repetition of Chriſtiana's *Experience.*

which I was heartily grieved: But all that was but Natural Affection. Then after that, came the Troubles and Pilgrimage of my Husband into my mind, and alſo how like a Churl I had carried it to him as to that. So Guilt took hold of my mind, and would have drawn me into the Pond; but that opportunely I had a Dream of the well-being of my Husband, and a Letter ſent me by the King of that Country where my Husband dwells, to come to him The Dream and the Letter together, ſo wrought upon my Mind, that they forced me to this way.

Inter. *But met you with no Oppoſition after you ſet out of Doors?*

Chriſ. Yes, a Neighbour of mine, one Mrs. *Timorous*, (ſhe was kin to him that would have perſwaded my Husband to go back, for fear of the Lions.) She all to-be-fooled me; for, as ſhe called it, my intended deſperate Adventure; ſhe alſo urged what ſhe could to diſhearten me to it, the Hardſhip and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had of two ill-look'd ones, that I thought did Plot how to make me miſcarry in my Journey, that hath troubled me much: Yea, it ſtill runs in my Mind, and makes me afraid of every one that I meet, leſt they ſhould meet me to do me a Miſchief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every Body know it, that between this and the Gate by which we got into the way, we were both ſo ſorely aſſaulted, that

that we were made to cry out, Murder; and the two that made this Assault upon us, were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercy*; and said unto her, *And what moved thee to come hither, Sweet-heart?* *A Question put to Mercy.*

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Interpreter. Then said he, *Be not afraid, only Believe, and speak thy mind.*

Mer. Then she began, and said, Truly, Sir, my want of Experience, is that that makes me covet to be in Silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations. Mercy's *Answer.*

Interpreter. *What was it then, dear heart, that hath prevailed with thee to do as thou hast done?*

Mer. Why, when our Friend here was packing up to be gone from our Town, and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked, what was her meaning? She said, she was sent for to go to her Husband; and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals*, wearing a Crown, playing upon a Harp, eating and drinking at his Prince's

Table, and ſinging Praiſes to him for bri
ing him thither, &c. Now methough
while ſhe was telling theſe things unto
my Heart burned within me. And I ſ
in my Heart, if this be true, I will le
my Father, and my Mother, and the La
of my Nativity, and will, if I may,
along with *Chriſtiana*.

So I asked her further of the truth
theſe things, and if ſhe would let me
with her, for I ſaw now that there was
dwelling, but with the danger of ruin,
longer in our Town. But yet I came aw
with a heavy Heart, not for that I was
willing to come away; but for that ſo m
ny of my Relations were left behind.

And I am come with all the deſire of m
Heart, and will go if I may, with *Chriſtia*
unto her Husband and his King.

Inter. Thy ſetting out is good, for th
haſt given credit to the Truth; thou art
Ruth, who did for the love that ſhe bo
to *Naomi*, and to the Lord her God, lea
Father and Mother, and the Land of h
Nativity, to come out and go with a Pe
ple that ſhe knew not heretofore. *The Lo
recompence thy work, and full reward be giv
thee of the Lord God of* Iſrael, *under wh
Wings thou art come to truſt.*

Ruth 2. 11, 12.

They undreſs themſelves for Bed.

Now Supper was ended, and preparation was made for Bed, the Women were l
ſingly alone, and the Boys by themſelve
Now when *Mercy* was in Bed, ſhe could n
ſleep for joy, for that now her doubts o
miſſing at laſt, were removed further from
her than ever they were before. So ſhe la
bleſſing and praiſing God, who had ſuch f
vour for her.

Mercy's *good nights Reſt.*

In the Morning they aroſe with the Sun, and prepared themſelves for their departure: But the *Interpreter* would have them tarry a while, for, ſaid he, you muſt orderly go from hence. Then ſaid he to the Damſel that at firſt opened unto them, Take them, and have them into the Garden to the *Bath*, and there waſh them, and make them clean from the Soil which they have gathered by Travelling. Then *Innocent* the Damſel took them, and led them into the Garden, and brought them to the *Bath*, ſo ſhe told them, that there they muſt waſh and be clean, for ſo her Maſter would have the Women to do, that called at his Houſe as they were going on Pilgrimage. Then they went in and waſhed, yea, they and the Boys and all; and they came out of that *Bath* not only ſweet and clean, but alſo much enlivened and ſtrengthened in their Joynts: So when they came in, they looked fairer a deal, than when they went out to the waſhing.

The Bath Sanctification.

They waſh in it.

When they were returned out of the Garden from the Bath, the *Interpreter* took them, and looked upon them, and ſaid unto them, *Fair as the Moon.* Then he called for the *Seal*, wherewith they uſed to be *Sealed* that were waſhed in his *Bath*. So the *Seal* was brought, and he ſet his Mark upon them, that they might be known in the places whither they were yet to go: Now the Seal was the contents and ſum of the Paſſover which the Children of *Iſrael* did eat when they came out from the Land of *Egypt*; and the Mark was ſet betwixt their Eyes,

They are Sealed.

Exod. 13. 8, 9, 10.

Eyes. This Seal greatly added to th
Beauty. For it was an Ornament to th
Faces. It also added to their Gravity, a
made their Countenances more like th
of Angels.

Then said the *Interpreter* again to
Damsel that waited upon these Wom
Go into the Vestry, and fetch out Garme
for these People: So she went and fetch
out white Raiment, and laid it down
fore him; so he commanded them to
it on. *It was fine Linnen, white and cle*
When the Women were thus adorned, th
seemed to be a Terror one to the othe
for that they could not see that Glory e
one on her self, which they could see
each other. Now therefore they began
esteem each other better than themselv
For you are fairer than I am, said one; a
you are more comely than I am, said anothe
The Children also stood amazed to see in
what Fashion they were brought.

They are cloathed.

True Humility.

The *Interpreter* then called for a Ma
servant of his, one *Great-heart*, and bid hi
take *Sword*, and *Helmet*, and *Shield*, a
take these my Daughters, said he, and co
duct them to the House called *Beautiful*
at which place they will rest next. So h
took his Weapons, and went before them
and the *Interpreter* said, God speed. Thos
also that belonged to the Family, sent them
away with many a good Wish. So they
went on their way, and Sung.

This Place has been our second Stage,
Here we have been, heard, and seen
Those good things that from Age to Age,
To others hid have been.

Behold here how the Slothful are a Sign
Hung up, 'cause Holy ways they did decline.
See here too how the Child doth play the Man;
And weak grow strong, when *Great-Heart* leads the

(Van

The Dunghill raker, Spider, Hen,
The Chicken too to me
Hath taught a Leſſon, let me then
Conformed to it be.
The Butcher, Garden, and the Field,
The Robbin *and his Bait,*
Alſo the Rotten-tree doth yield
Me Argument of weight;
To move me for to watch and pray,
To ſtrive to be ſincere,
To take my Croſs up day by day,
And ſerve the Lord with fear.

Now I ſaw in my Dream that thoſe went on, and *Great-heart* went before them; ſo they went and came to the place where *Chriſtian*'s Burthen fell off his Back, and tumbled into a Sepulcher. Here then they made a pauſe, and here alſo they Bleſſed God. Now, ſaid *Chriſtiana*, it comes to my mind, what was ſaid to us at the Gate, to wit, that ſhe ſhould have Pardon by *Word* and *Deed*; by *Word*, that is, by the Promiſe; by *Deed*, to wit, in the way it was obtained. What the Promiſe is, of that I know ſomething: But what is it to have Pardon by Deed, or in the way that it was obtained; Mr. *Great-heart*, I ſuppoſe you know; wherefore if you pleaſe, let us hear your Diſcourſe thereof.

1 *Part*, *pag.* 54.

A comment upon what was ſaid at the Gate, or a Diſcourſe of our being juſtified by Chriſt.

Great-heart. Pardon by the deed done is Pardon obtained by ſome one for another that hath need thereof: Not by the Perſon pardoned, but in the way, *ſaith another*, in which I have obtained it. So then to ſpeak to the queſtion more at large, the Pardon

Pardon that you and *Mercy* and these Boys have *attained*, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt Blood to wash you in.

Chris. *But if he parts with his Righteousness to us, what will he have for himself?*

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Chris. *Pray make that appear.*

Great-heart. With all my Heart, but first I must premise, that he of whom we are now about to speak, is one that has not his fellow. He has two Natures in one Person, plain to be *distinguished*, *impossible* to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of *these* Righteousnesses therefore we are not made partakers, so as that they, or any of them should be put upon us, that we might be made Just, and live thereby. Besides these, there is a Righteousness which this Person has as these two Natures are joined in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *Godhead*; but a Righteousness which standeth in the Union of both Natures; and may properly be called the Righteousness that is Essential to his being prepared of God to the capacity

city of the Mediatory Office, which he w
to be entrusted with. If he parts with h
first Righteousness, he parts with his G
head. If he parts with his second Right
ousness, he parts with the Purity of h
Manhood. If he parts with this third, h
parts with that Perfection which capacitat
him to the Office of Mediation. He ha
therefore another Righteousness, which
standeth in *Performance*, or Obedience to
revealed Will: And that is it that he put
upon Sinners, and that by which their Sin
are covered. Wherefore he saith, *As by*
Rom. 5. 19 *Man's Disobedience, many were made Sinners*
So by the Obedience of one shall many be mad
Righteous.

Christ. *But are the other Righteousnesses*
no use to us?

Great-heart. Yes, for tho' they are Es
sential to his Natures and Office, and so
cannot be communicated unto another, yet
it is by Vertue of them that the Righteous
ness that justifies, is for that purpose effi
cacious. The *Righteousness* of his *God-head*
gives *Vertue* to his Obedience; the *Right*
ousness of his *Manhood* giveth capability to
his Obedience to justifie, and the Righte
ousness that standeth in the Union of these
two Natures to his Office, giveth Authority
to that Righteousness to do the Work for
which it is ordained.

So then, here is a Righteousness, that
Christ, as God, has no need of, for he is
God without it: Here is a Righteousness,
that Christ, as Man, has no need of to make
him so, for he is perfect Man without
it. Again, here is a Righteousness, that

Christ,

Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a Righteousness, that Christ, as God, as Man, as God-man, has no need of, with Reference to himself, and therefore he can spare it, a Justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called, the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away: For the Law doth not only bind him that is under it, *to do justly*; but to use Charity. Wherefore he must, he ought by the Law, if he hath two Coats, to give one to him that has none. Now our Lord hath indeed *two Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you, that are here, doth your Pardon come by *deed*, or by the work of another Man: Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor Beggar he meets. Rom. 5. 17

But again, in order to Pardon by *deed*, there must something be paid to God as a Price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now for this Curse we must be justified by way of Redemption, a Price being paid for the harms we have done; and this is by the Blood of your Lord Who came and stood in your place, and stead, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions Rom. 4. 24

greſſions by Blood, and covered your pol-
luted and deformed Souls with Righteouſ-
Gal.13.13. neſs: For the ſake of which, God paſſeth
by you, and will not hurt you, when he
comes to Judge the World.

Chriſtiana affected with this way of Redemption.

Chriſ. *This is brave, now I ſee that there was ſomething to be learn'd by our being par-doned by* Word *and* Deed. *Good* Mercy, *let us labour to keep this in mind, and my Chil-dren, do you remember it alſo. But, Sir, was not this it that made my good* Chriſtian's *Bur-den fall from off his Shoulder, and that made him give three leaps for Joy?*

How the ſtrings that bound Chriſtian's *Burden to him, were cut.*

Great-heart. Yes, 'twas the belief of this that cut thoſe Strings, that could not be cut by other means, and 'twas to give him a Proof of the Vertue of this, that he was ſuffered to carry his Burden to the Croſs.

Chriſ. *I thought ſo, for tho' my heart was lightful and joyous before, yet it is ten times more lightſome and joyous now. And I am perſwaded by what I have felt, tho' I have ſpo-ken but little as yet, that if the moſt burden'd Man in the World was here, and did ſee and believe as I now do, 'twould make his heart the more merry and blithe.*

How affe-ction to Chriſt is begot in the Soul.

Great-heart. There is not only comfort and the eaſe of a Burden brought to us by the ſight and conſideration of theſe, but an endeared affection begot in us by it. For who can, if he doth but once think that Pardon comes not only by Promiſe, but thus; but be affected with the way and means of his Redemption, and ſo with the Man that hath wrought it for him?

Chri-

Chriſ. *True, methinks it makes my Heart bleed to think that he ſhould bleed for me. Oh! thou loving one, Oh! thou bleſſed one. Thou deſerveſt to have me, thou haſt bought me: Thou deſerveſt to have me all, thou haſt paid for me ten thouſand times more than I am worth. No marvel that this made the Water ſtand in my Husband's Eyes, and that it made him trudge ſo nimbly on, I am perſwaded he wiſhed me with him; but vile wretch that I was, I let him come all alone.* O Mercy, *that thy Father and Mother were here, yea, and Mrs.* Timorous *alſo. Nay, I wiſh now with all my Heart, that here was Madam* Wanton *too. Surely, ſurely their Hearts would be affected, nor could the fear of the one, nor the powerful Luſts of the other prevail with them to go home again, and refuſe to become good Pilgrims.*

1 Part, pag. 54. Cauſe of admiration.

Great-heart. You ſpeak now in the warmth of your Affections, will it, think you, be always thus with you? Beſides, this is not communicated to every one, nor to every one that did ſee your Jeſus bleed. There was that ſtood by, and that ſaw the Blood run from the Heart to the Ground, and yet was ſo far off this, that inſtead of Lamenting, they Laughed at him, and inſtead of becoming his Diſciples, did harden their Hearts againſt him. So that all that you have, my Daughters, you have by a peculiar Impreſſion made by a Divine Contemplating upon what I have ſpoken to you. Remember that 'twas told you that the *Hen* by her common call, gives no Meat to her Chickens. This you have therefore by a ſpecial Grace.

To be affected with Chriſt, and with what he has done, is a thing ſpecial.

Now

Now I saw still in my Dream that t
went on until they were come to the p
Simple, that *Simple*, and *Sloth*, and *Presumption*
Sloth, *and* and slept in, when *Christian* went by
Presump- Pilgrimage: And behold, they were han
tion *hang-* up in Irons a little way off on the o
ed, & why. side.

Mercy. *Then said* Mercy *to him that*
their Guide and Conductor, What are t
three Men? And for what are they ha
there?

Great-heart. These three Men were M
of very bad Qualities, they had no m
to be *Pilgrims* themselves, and whoso
they could, they hinder'd: They were
Sloth and *Folly* themselves, and whoso
they could persuade with, they made
too, and withal taught them to presu
that they should do well at last. They w
asleep when *Christian* went by, and m
you go by, they are hanged.

Mercy. *But could they persuade any t*
of their Opinion?

Great-heart. Yes, they turned seve
Their out of the way. There was *Slow-*
Crime. that they perswaded to do as they. Th
Who they also prevailed with one *Short-wind*, wi
prevailed one *No-heart*, with one *Linger-after-l*
upon to and with one *Sleepy-head*, and with a you
turn out of Woman, her Name was *Dull*, to turn out
the way. the way, and become as they. Besides, th
brought up an ill Report of your Lor
perswading others that he was a Ta
Master. They also brought up an Evil R
port of the good Land, saying, it was n
half so good as some pretended it was: Th
also began to vilifie his Servants, and
co

unt the very beſt of them meddleſome, oubleſome, Buſie-bodies: Further, they ould call the Bread of God, *Husks*; the *ſorts* of his Children, *Fancies*; the avel and Labour of *Pilgrims*, things to purpoſe.

Chriſ. *Nay, ſaid* Chriſtiana, *if they were h, they ſhould never be bewailed by me, they w but what they deſerve, and I think it is ll that they ſtand ſo near the High-way, that ers may ſee and take warning. But had it been well if their Crimes had been engra- in ſome Plate of Iron or Braſs, and left e even where they did their Miſchiefs, for a tion to other bad Men?*

Great heart. So it is, as you well may rceive, if you will go a little to the Wall.

Mercy. *No, no, let them hang, and their mes rot, and their Crimes live for ever a- inſt them; I think it a high favour that y are hanged afore we came hither, who ws elſe what they might a done to ſuch poor men as we are?* Then ſhe turned it into ong, ſaying,

w then you three hang there, and be a Sign all that ſhall againſt the Truth combine: d let him that comes after, fear this end, unto Pilgrims he is not a Friend. And thou, my Soul, of all ſuch Men beware, t unto Holineſs Oppoſers are.

Thus they went on till they came at the ot of the Hill *Difficulty*. Where again ir good Friend, Mr. *Great-heart*, took an caſion to tell them what happened re when *Chriſtian* himſelf went by. So he

1 *Part*, *pag.* 61.

Ezek. 34. 18.

'Tis difficult getting of good Doctrine in Erroneous Times.

ne had them first to the Spring. La
he, *This is the Spring that* Christian d
before he went up this Hill, and
'twas clear and good, but now 'tis
with the Feet of some that are not d
that Pilgrims here should quench
Thirst: Thereat *Mercy* said, *And*
Envious trow? But said their Guide,
do if taken up and put into a Vessel
sweet and good, for then the Dirt wi
to the bottom, and the Water come
it self more clear. Thus therefore
ana and her Companions were compe
do. They took it up, and put it i
Earthen Pot, and so let it stand till th
was gone to the bottom, and then
drank thereof.

Next he shewed them the two B
that were at the foot of the Hill,
Formality and *Hypocrisie* lost them
And, said he, these are dangerous
Two were here cast away when C
came by. And although you see these
are since stopt up with *Chains Posts*,
Ditch: Yet there are that will chuse
venture here, rather than take the p
go up this Hill.

By-paths, tho' barred up, will not keep all from going in them. 1 Part, pag. 62. Prov. 13. 15.

Christiana. *The way of Transgres
hard. 'Tis a wonder that they can g
those ways without danger of breaki
Necks.*

Great-heart. They will venture, ye
any time any of the King's Servant
happen to see them, and doth call unto
and tell them, that they are in the
ways, and do bid them beware the d
Then they will railingly return
A

Jer. 44. 16, 17. Answer and say, *As for the word that thou h spoken unto us in the name of the King, will not hearken unto thee, but we will surely do whatsoever thing goeth out of own Mouths*, &c. Nay, if you look a l farther, you shall see that these ways made cautionary enough, not only by th *Posts*, and *Ditch*, and *Chain*; but also being Hedged up, yet they will chuse to there.

The reason why some do chuse to go in by-ways.

Prov. 15. 19.

Christiana. *They are idle, they love not take Pains, up-hill-way is unpleasant to th So it is fulfilled unto them, as it is Writ* The way of the slothful Man is a Hedge Thorns. *Yea, they will rather chuse to w upon a Snare, than to go up this Hill, the rest of this way to the City.*

Then they set forward, and began to up the Hill, and up the Hill they we but before they got to the top, *Christi* began to Pant, and said, I dare say this breathing Hill; no marvel if they that l their Ease more than their Souls, chuse themselves a smoother way. Then *Mercy*, I must sit down; also the least the Children began to cry. Come, co said *Great-heart*, sit not down here, fo little above is the Prince's *Arbour*. T took he the little Boy by the hand, and him up thereto.

The Hill puts the Pilgrims to it.

They sit in the Arbour.

1 *Part*, *pag.* 62, 63.

Mat. 11. 28.

When they were come to the *Arb* they were very willing to sit down, for t were all in a pelting heat. Then said *A sy*, *How sweet is Rest to them that Labo* And how good is the Prince of Pilgr to provide such resting-places for the Of *this Arbour* I have heard much; bu

ne

er saw it before. But here let us be-
e of Sleeping: For as I have heard, for
it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little
s, Come, my pretty *Boys*, how do you do?
hat think you now of going on Pilgri-
ge? Sir, said the least, I was almost beat
of heart; but I thank you for lending
a hand at my need. And I remember
what my Mother hath told me, namely,
hat the way to Heaven is as up a Ladder,
d the way to Hell is as down a Hill. But
had rather go up the Ladder to Life, than
wn the Hill to Death.

The little Boy's answer to the Guide, and also to Mercy.

Then said *Mercy*, But the Proverb is,
g down the Hill, is easie: But *James*
l, (for that was his Name) the day is
ming, when in my Opinion, *going down*
will be the hardest of all. 'Tis a good
y, said his Master, thou hast given her a
t answer. Then *Mercy* smiled, but the
le Boy did blush.

Which is hardest, up Hill, or down Hill?

Chris. Come, said *Christiana*, will you
a bit, a little to sweeten your Mouths,
le you sit here to rest your Legs? For
ave here a piece of a Pomgranate, which
Interpreter put in my hand, just when
me out of his Doors; he gave me also
iece of an Honey-comb, and a little
le of Spirits. I thought he gave you
ething, said *Mercy*, because he called
aside. Yes, so he did, said the other:
, said *Christiana*, it shall still be as I
it should, when at first we came from
: Thou shalt be a sharer in all the
that I have, because thou so willingly
become my Companion. Then she
gave

They refresh themselves.

gave to them, and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we. But he answered, You are going on Pilgrimage, and presently I shall return. Much good may what you have do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their Guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Roll*, and here *Christiana* left her Bottle behind her: Sir, what is the cause of this? So their Guide made answer and said, The cause is *sleep* or *forgetfulness*; some *sleep*, when they should keep *awake*; and some forget when they should *remember*; and this is the very cause, why often at the Resting places some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest Enjoyments: But for want of doing so oft-times their Rejoycing ends in Tears, or their Sun-shine in a Cloud: Witness the story of *Christian* at this Place.

Christiana forgets her Bottle of Spirits.

Mark this.

1 Part, pag. 65.

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage and before it towards the Road, a broad Plate with a Copy of Verses writ-

there-

hereon, and underneath, the reaſon of the ſetting up of that Stage in that place, rendred. The Verſes were theſe,

Let him that ſees this Stage, take heed
Unto his Heart and Tongue:
Leſt if he do not, here he ſpeed
As ſome have long agone.

The words underneath the Verſes were, *This Stage was built to puniſh ſuch upon, who through* Timorouſneſs *or* Miſtruſt, *ſhall be afraid to go further on Pilgrimage. Alſo on this Stage both* Miſtruſt *and* Timorous *were burned through the Tongue with an hot Iron, for endeavouring to hinder* Chriſtian *in his Journey.*

Then ſaid *Mercy*, This is much like to the ſaying of the Beloved, *What ſhall be given unto thee? Or what ſhall be done unto thee, thou falſe Tongue? Sharp Arrows of the Mighty, with Coals of* Juniper. Pſal. 120. 3, 4.

So they went on till they came within ſight of the Lions. Now Mr. *Great-heart* was a ſtrong Man ſo he was not afraid of a Lion. But yet when they were come up to the place where the Lions were, the Boys that went before, were now glad to cringe behind, for they were afraid of the Lions, ſo they ſtept back, and went behind. At this their Guide ſmiled, and ſaid, how now, my Boys, do you love to go before when no Danger doth approach, and love to come behind ſo ſoon as the Lions appear? 1 *Part*, *pag.* 69. *An Emblem of thoſe that go on bravely when there is no danger, but ſhrink when troubles come.*

Now, as they went up, Mr. *Great-heart* drew his Sword, with intent to make a way

for the Pilgrims in ſpight of the Lions. Then there appeared one, that it ſeems, had taken upon him to back the Lions. And he ſaid to the Pilgrim's Guide, What is the cauſe of your coming hither? Now the Name of that Man was *Grim* or *Bloody-man*, becauſe of his ſlaying of Pilgrims, and he was of the Race of the *Gyants*.

Of Grim the Gyant, and of his backing the Lions.

Great-heart. Then ſaid the *Pilgrim's* Guide, theſe Women and Children are going on Pilgrimage, and this is the way they muſt go, and go it they ſhall in ſpight of thee and the Lions.

Grim. This is not their way, neither ſhall they go therein. I am come forth to withſtand them, and to that end will back the Lions.

Now, to ſay truth, by reaſon of the fierceneſs of the Lions, and of the *Grim* Carriage of him that did back them; this way had of late lain much un-occupied, and was almoſt all grown over with Graſs.

Chriſtiana. Then ſaid *Chriſtiana*, Tho' the High ways have been un-occupied heretofore, and tho' the Travellers have been made in times paſt, to walk through by-Paths, it muſt not be ſo now I am riſen, *Now I am riſen a Mother in Iſrael.*

Judg. 5,6, 7.

Grim. Then he ſwore *by the Lions*, but it ſhould, and therefore bid them turn aſide, for they ſhould not have paſſage there.

Great-heart. But their Guide made firſt his approach unto *Grim*, and laid ſo heavily at him with his Sword, that he forced him to retreat.

Grim. Then ſaid he (that attempted to back

back the Lions) will you ſlay me upon mine own Ground?

Great-heart. 'Tis the King's High-way that we are in, and in his way it is that thou haſt placed the Lions; but theſe Women, and theſe Children, tho' weak, ſhall hold on their way in ſpight of thy Lions. And with that he gave him again a down-right Blow, and brought him upon his Knees. With this Blow he alſo broke his Helmet, and with the next cut off an Arm. Then did the *Giant Roar* ſo hideouſly, that his Voice frighted the Women, and yet they were glad to ſee him lye ſprawling upon the Ground. Now the Lions were chained, and ſo of themſelves could do nothing. Wherefore when old *Grim*, that intended to back them, was dead, Mr. *Great-heart* ſaid to the Pilgrims, Come now, and follow me, and no hurt ſhall happen to you from the Lions. They therefore went on but the Women trembled as they paſſed by them; the Boys alſo look'd as if they would die; but they all got by without further hurt.

A Fight betwixt Grim and Great-heart.

The Victory.

They paſs by the Lions.

Now, when they were within ſight of the *Porter*'s Lodge, and they ſoon came up unto it; but they made the more haſte after this to go thither, becauſe 'tis dangerous Travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *Who is there?* But as ſoon as the Guide had ſaid, *It is I*, he knew his Voice, and came down. (For the Guide had oft before that, come thither as a Conductor of Pilgrims) when he was come down, he opened

They come to the Porter's Lodge.

the Gate, and ſeeing the Guide ſtanding juſt before it, (for he ſaw not the Women, for they were behind him) he ſaid unto him, how now, Mr. *Great-heart*, what is your buſineſs here ſo late to Night? I have brought, ſaid he, ſome Pilgrims hither, where, by my Lord's Commandment, they muſt Lodge. I had been here ſome time ago, had I not been oppoſed by the Giant that did uſe to back the Lions. But I, after a long and tedious Combate with him, have cut him off, and have brought the Pilgrims hither in ſafety.

Great-heart attempts to go back.

Porter. *Will you not go in, and ſtay till Morning?*

Great-heart. No, I will return to my Lord to Night.

Chriſtiana. Oh Sir, I know not how to be willing you ſhould leave us in our Pilgrimage, you have been ſo faithful, and ſo loving to us, you have fought ſo ſtoutly for us, you have been ſo hearty in counſelling of us, that I ſhall never forget your favour towards us.

The Pilgrims implore his company ſtill.

Mercy. Then ſaid *Mercy*, O that we might have thy Company to our Journey's end? How can ſuch poor Women as we, hold out in a way ſo full of Troubles as this way is, without a Friend, and Defender?

James. Then ſaid *James*, the youngeſt of the Boys, Pray Sir, be perſwaded to go with us, and help us, becauſe we are ſo weak, and the way ſo dangerous as it is.

Great-heart. I am at my Lord's Commandment. If he ſhall allot me to be your Guide quite through, I will willingly wait upon

upon you; but here you failed at first; for when he bid me come thus far with you, then you ſhould have begged me of him to have gone quite through with you, and he would have granted your Requeſt. However at preſent I muſt withdraw, and ſo good *Chriſtiana*, *Mercy*, and my brave Children, Adieu.

Help loſt for want of asking for.

Then the Porter. Mr. *Watchful*, asked *Chriſtiana* of her Country, and of her Kindred, and ſhe ſaid, *I came from the City of* Deſtruction, *I am a Widow Woman, and my Husband is Dead, his Name was* Chriſtian *the Pilgrim.* How, ſaid the Porter, was he your Husband? Yes, ſaid ſhe, and theſe are his Children: And this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at ſuch times he is wont, and there came to the Door one of the Damſels, whoſe Name was *Humble-mind.* And to her the Porter ſaid, Go tell it within, that *Chriſtiana*, the Wife of *Chriſtian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But Oh, what a noiſe for gladneſs was there within, when the Damſel did but drop that word out of her Mouth!

1 *Part*, *pag.* 70.

Chriſtiana *makes her ſelf known to the Porter; he tells it to a Damſel.*

Joy at the noiſe of the Pilgrims coming.

So they came with haſte to the Porter, for *Chriſtiana* ſtood ſtill at the Door; then ſome of the moſt Grave ſaid unto her, *Come in*, Chriſtiana, *come in, thou Wife of that good Man; come in, thou bleſſed Woman, come in, with all that are with thee.* So ſhe went in, and they followed her that were her Children, and her Companions. Now, when they were gone in, they were had

into a very large Room, where they were bidden to ſit down: So they ſat down, and the Chief of the Houſe was called to ſee and welcome the Gueſts. Then they came in, and underſtanding who they were, did Salute each one with a Kiſs, and ſaid, Welcome, ye Veſſels of the Grace of God, welcome to us your Friends.

Chriſtian's love is kindled at the ſight of one another

Now becauſe it was ſomewhat late, and becauſe the Pilgrims were weary with their Journey, and alſo made faint with the ſight of the Fight, and of the terrible Lions: Therefore they deſired as ſoon as might be, to prepare to go to reſt. Nay, ſaid thoſe of the Family, refreſh your ſelves firſt with a Morſel of Meat. For they had prepared for them a Lamb, with the accuſtomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer, with a Pſalm, they deſired they might go to Reſt. But let us, ſaid *Chriſtiana*, if we may be ſo bold as to chuſe, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Reſt, *Chriſtiana* and *Mercy* entred into Diſcourſe about things that were convenient.

Exod. 12. 31.

Joh. 1.29.

1. *Part, pag.* 82.

Chriſt's Boſom is for all Pilgrims.

Chriſ. *Little did I think once, that when my Husband went on Pilgrimage, I ſhould ever have followed him.*

Mercy. And you as little thought of lying in his Bed, and in his Chamber to reſt, as you do now.

Chriſ. *And much leſs did I ever think of ſeeing*

ing his Face with comfort, and of Worshipping the Lord the King with him, and yet now I believe I shall.

Mercy Heark don't you hear a Noise?

Chris. *Yes, 'tis as I believe, a Noise of Musick, for joy that we are here.*

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here. *Musick.*

Thus they talked a while, and then betook themselves to sleep. So in the Morning, when they were awake, *Christiana* said *to Mercy,* Mercy *did laugh in her sleep.*

Chris. *What was the matter that you did laugh in your Sleep to Night? I suppose you was in a Dream.*

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. *Yes, you laughed heartily; but prithee* Mercy *tell me thy Dream.*

Mercy. I was a Dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I look'd up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy,* what aileth thee? Now when he had heard me make my Complaint; he said, *Peace be to thee:* He also wiped mine Eyes with his Handkerchief, and *clad* me in *Silver* and *Gold;* Mercy's *Dream.* What her *Dream was.*

Ezek. 16. 8,9,10,11. He put a Chain about my Neck, and Earrings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the Man went in, and I followed him up to a Throne, upon which one sat, and he said to me, *Welcome, Daughter.* The place looked bright and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there; so I awoke from my Dream. But did I Laugh?

Christiana. *Laugh! Ay, and well you might, to see your self so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first Part true, so you shall find the Second at last.*

Job. 33. 14, 15. God speaks once, yea, twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep sleep falleth upon Men, in slumbring upon the Bed. *We need not when a-bed, lie awake to talk with God, he can visit us while we Sleep, and cause us then to hear his Voice. Our Heart oft-times wakes when we sleep, and God can speak to that, either Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.*

Mercy glad of her Dream.

Mercy. Well, I am glad of my Dream, for I hope e'er long to see it fulfilled, to the making of me laugh again.

Christiana. *I think it is now high time to rise, and to know what we must do.*

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the proffer.

proffer. I am the willinger to ſtay a while here, to grow better acquainted with theſe Maids; methinks *Prudence*, *Piety*, and *Charity*, have very comely and ſober Countenances.

Chriſ. *We ſhall ſee what they will do.* So when they were up and ready, they came down, and they asked one another of their Reſt, and if it was comfortable or not?

Mer. *Very good, ſaid* Mercy, *It was one of the beſt Night's Lodging that ever I had in my Life.*

Then ſaid *Prudence* and *Piety*, If you will be perſwaded to ſtay here a while, you ſhall have what the Houſe will afford

They ſtay here ſome time.

Charity. *Ay, and that with a very good will, ſaid* Charity. So they conſented, and ſtayed there about a Month, or above: And became very profitable one to another. And becauſe *Prudence* would ſee how *Chriſtiana* had brought up her Children, ſhe asked leave of her to Catechiſe them: So ſhe gave her free conſent. Then ſhe began with the youngeſt, whoſe Name was *James*.

Prudence *deſires to Catechiſe* Chriſtiana's *Children.*

Pru. And ſhe ſaid, *Come*, James, *canſt thou tell who made thee?*

James *Catechiſed.*

Jam. God the Father, God the Son, and God the Holy Ghoſt.

Pru. *Good Boy. And canſt thou tell who ſaves thee?*

Jam. God the Father, God the Son, and God the Holy Ghoſt.

Pru. *Good Boy ſtill. But how doth God the Father ſave thee?*

Jam. By his Grace.

Pru. *How doth God the Son save thee?*

Jam. By his Righteousness, Death, Blood, and Life.

Pru. *And how doth God the Holy Ghost save you?*

Jam. By his *Illumination*, by his *Renovation*, and by his *Preservation*.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the Youngest of them can answer them so well I will therefore now apply my self to the Youngest next.

Joseph Catechised.

Prudence. Then she said, Come, *Joseph*, (for his Name was *Joseph*) will you let me Catechise you?

Joseph. With all my Heart.

Pru. *What is Man?*

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. *What is supposed by this word, saved?*

Joseph. That Man, by Sin, has brought himself into a state of Captivity and Misery.

Pru. *What is supposed by his being saved by the Trinity?*

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches, but God, and that God is so good and loving to Man, as to pull him indeed out of this Miserable State.

Pru. *What is God's design in saving poor Men?*

Joseph. The glorifying of his Name, of his Grace, and Justice, *&c.* And the everlasting Happiness of his Creature.

Pru.

Pru. *Who are they that muſt be ſaved?*

Joſeph. Thoſe that accept of his Salvation.

Good Boy, *Joſeph*, thy Mother has taught thee well, and thou haſt hearkened to what ſhe has ſaid unto thee.

Then ſaid *Prudence* to *Samuel*, who was the eldeſt but one.

Prudence. Come, *Samuel*, are you willing that I ſhould Catechiſe you alſo?

Sam. Yes, forſooth, if you pleaſe. Samuel Catechiſed.

Pru. *What is Heaven?*

Sam. A Palace and State moſt Bleſſed, becauſe God dwelleth there.

Pru *What is Hell?*

Sam. A Place and State moſt woful, becauſe it is the Dwelling-place of Sin, the Devil, and Death.

Prudence. *Why wouldeſt thou go to Heaven?*

Sam. That I may ſee God, and ſerve him without wearineſs; that I may ſee Chriſt, and love him everlaſtingly; that I may have that fulneſs of the Holy Spirit in me, that I can by no means here enjoy.

Pru. *A very good Boy alſo, and one that has learned well.*

Then ſhe addreſſed her ſelf to the Eldeſt, whoſe Name was *Matthew*, and ſhe ſaid to him, Come, *Matthew*, ſhall I alſo Catechiſe you?

Mat. With a very good will. Matthew Catechiſed.

Pru. *I ask then, if there was ever any thing that had a Being antecedent to, or before God?*

Mat. No, for God is Eternal, nor is there any thing, excepting himſelf, that had a Being,

Being, until the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is.*

Pru. *What do you think of the Bible?*

Mat. It is the Holy Word of God.

Pru. *Is there nothing written therein but what you understand?*

Mat. Yes, a great deal.

Pru. *What do you do when you meet with places therein that you do not understand?*

Mat. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. *How believe you as touching the Resurrection of the Dead?*

Mat. I believe they shall rise the same that was Buried: The same in *Nature*, tho' not in Corruption. And I believe this upon a double account. First, Because God has promised it. Secondly, Because he is able to perform it.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for your sakes do they speak good things. Observe also, and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the cause of your Father's becoming a Pilgrim. I, for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Prudence's conclusion upon the Catechising of the Boys.

Now, by that these Pilgrims had been at this place a Week, *Mercy* had a Visitor that pretended

Mercy has a Sweetheart

pretended some good Will unto her, and his Name was Mr. *Brisk*, a Man of some Breeding, and that pretended to Religion; but a Man that stuck very close to the World. So he came once or twice, or more, to *Mercy*, and offered Love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her mind also was, to be always busying of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where, or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself. Mercy's *Temper.*

Mercy then revealed the business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her that he was a very busie Young Man, and one that pretended to Religion; but was, as they feared, a stranger to the power of that which was good. Mercy *enquires of the Maids concerning Mr.* Brisk.

Nay then, said Mercy, *I will look no more on him, for I purpose never to have a clog to my Soul.*

Prudence then replied, that there needed no great matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old Work, a making of things for the Poor. Then said he, What, always at it?

Talk betwixt Mercy & Mr. Brisk. 1 Tim. 6. 17, 18, 19.

it? Yes, said she, either for my self, or for others. And what canst thou earn a day quoth he? I do these things, said she, *That I may be rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life.* Why, prithee what dost thou with them, said he? Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, that *Mercy was a pretty Lass, but troubled with ill Conditions.*

He forsakes her, and why.

Mercy in the practice of Mercy rejected, while Mercy in the name of Mercy is liked.

When he had left her, *Prudence* said, did I not tell thee that Mr. *Brisk* would soon forsake thee, yea, he will raise up an ill report of thee: For notwithstanding his pretence to Religion, and his seeming love to *Mercy*, yet *Mercy* and he are of Tempers so different, that I believe they will never come together.

Mer. *I might a had Husbands before now, tho' I spake not of it to any; but they were such as did not like my Conditions, tho' never did any of them find fault with my Person: So they and I could not agree.*

Prudence. Mercy in our days, is little set by, any further than as to its Name: The Practice which is set forth by the Conditions, there are but few that can abide.

Mercy's Resolution.

Mercy. *Well, said* Mercy, *If no body will have me, I will die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named* Bountiful, *that was Married to one of these* Churles;

Charles; *but he and she could never agree; but because my Sister was resolved to do as he had begun, that is, to shew kindness to the poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.*

How Mercy's Sister was served by her Husband.

Pru. And yet he was a Professor I warrant you?

Mer. *Yes, such a one as he was, and of such as the World is now full; but I am for none of them all.*

Now *Matthew*, the Eldest Son of *Christiana*, fell Sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill*, an ancient and well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has* Matthew *of late fed upon?* Diet, said *Christiana*, nothing but that which is wholsom. The Physician answered, *This Boy has been tampering with something which lies in his Maw undigested, and that will not away without Means. And I tell you, he must be Purged, or else he will Die.*

Matthew falls Sick.

Gripes of Conscience.

The Physician's Judgment.

Samuel. Then said *Samuel*, *Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate that is at the head of this way? You know that there was an Orchard on the left hand on the other side of the Wall, and some did eat.*

Samuel puts his Mother in mind of the Fruit his Brother did eat.

some of the Trees hung over the Wall, and my Brother did pluck, and did eat.

Christiana. True, my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. *I know he had eaten something that was not wholsome Food. And that Food, to wit, that Fruit is even the most hurtful of all. It is the Fruit of* Beelzebub's *Orchard. I do marvel that none did warn you of it; many died thereof.*

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. *Come, do not be too much dejected; the Boy may do well again, but he must Purge and Vomit.*

Christiana. Pray Sir, try the utmost of your Skill with him, whatever it costs.

Skill. *Nay, I hope I shall be reasonable.* So he made him a Purge, but it was too weak; it was said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. When Mr. *Skill* had seen that that Purge was too weak, he made him one to the purpose. 'Twas made *ex Carne & Sanguine Christi.* (You know Physicians give strange Medicines to their Patients) and it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting, in half a quarter of a Pint of the Tears of Repentance. When this Potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pulled

Heb. 10. 1, 2, 3, 4.

Potion prepared.

Joh. 6. 54, 55, 56, 57.

Mar. 9. 49.

The Latin I borrow.

Heb. 9. 14.

The Boy loth to take the Physick

pieces. *Come, come,* ſaid the Phyſician, *you muſt take it.* It goes againſt my Stomach, ſaid the Boy. *I muſt have you take it,* ſaid his Mother. I ſhall Vomit it up again, ſaid the Boy. Pray Sir, ſaid *Chriſtiana* to Mr. *Skill*, how does it taſte? It has no ill taſte, ſaid the Doctor; and with that, ſhe touched one of the Pills with the tip of her Tongue. Oh, *Matthew*, ſaid ſhe, this Potion is ſweeter than Honey. If thou loveſt thy Mother, if thou loveſt thy Brothers, if thou loveſt *Mercy*, if thou loveſt thy Life, take it. So with much ado, after a ſhort Prayer for the Bleſſing of God upon it, he took it, and it wrought kindly with him. It cauſed him to Purge, it cauſed him to Sleep, and reſt quietly; it put him into a fine Heat, and breathing Sweat, and quite rid him of his Gripes.

Zech. 12. 10.

The Mother taſtes it, & perſwades him.

So in a little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity*, of his Diſtemper, and how he was healed.

A word of God in the hand of Faith.

So when the Boy was healed, *Chriſtiana* asked Mr. *Skill*, ſaying, Sir, What will content you for your pains and care to and of my Child? And he ſaid, you muſt pay the *Maſter of the Colledge of Phyſicians*, according to Rules made in that caſe, and provided.

Heb. 13. 11, 12, 13, 14, 15.

Chriſ. *But, Sir, ſaid ſhe, what is this Pill good for elſe?*

Skill. It is an Univerſal *Pill*, 'tis good againſt all the Diſeaſes that *Pilgrims* are incident to, and when it is well prepared, will keep good time out of mind.

This Pill an Univerſal Remedy.

Chriſtiana.

Christiana. Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These *Pills* are good to prevent Diseases, as well as to Cure when one is Sick. Yea, I dare say it, and stand to it, that if a Man will but use this Physick, he should, *it will make him live for ever.* But, good *Christiana*, thou must give these Pills *no other way*, but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for herself, and her Boys, and for *Mercy*, and bid *Matthew* take heed how he eat any more *Green Plums*, and Kiss'd them, and went his way.

Joh. 6. 50.

In a Glass of the Tears of Repentance.

It was told you before, That *Prudence* bid the Boys, that if at any time they would, they should ask her some Question that might be profitable, and she would say something to them.

Mat. Then *Matthew*, who had been sick, asked her, *Why for the most part Physick should be bitter to our Palates?*

Of Physick.

Pru. To shew how unwelcome the Word of God, and the Effects thereof, are to a Carnal Heart.

Of the effect of Physick.

Matthew. *Why does Physick, if it does good, Purge, and cause to Vomit?*

Prudence. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. *What should we learn by seeing the Flame of our Fire go upwards? And by seeing the Beams and sweet Influences of the Sun strike downwards?*

Of Fire, and of the Sun.

Prudence.

Prudence. By the going up of the Fire, we are taught to aſcend to Heaven, by fervent and hot Deſires. And by the Sun in ſending his Heat, Beams, and ſweet Influences downwards; we are taught, that the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Matthew. *Where have the Clouds their Water?* *Of the Clouds.*

Pru. Out of the Sea.

Matthew. *What may we learn from that?*

Pru. That Miniſters ſhould fetch their Doctrine from God.

Matt. *Why do they empty themſelves upon the Earth?*

Pru. To ſhew that Miniſters ſhould pour out what they know of God to the World.

Mat. *Why is the Rain-bow cauſed by the Sun?* *Of the Rain-bow.*

Prudence. To ſhew that the Covenant of God's Grace is confirmed to us in Chriſt.

Mat. *Why do the Springs come from the Sea to us, through the Earth?*

Prudence. To ſhew that the Grace of God comes to us through the Body of Chriſt.

Mat. *Why do ſome of the Springs riſe out of the tops of high Hills?* *Of the Springs.*

Prudence. To ſhew that the Spirit of Grace ſhall ſpring up in ſome that are Great and Mighty, as well as in many that are Poor and Low.

Mat. *Why doth the Fire faſten upon the Candle-wick?* *Of the Candle.*

Pru.

Pru. To ſhew that unleſs Grace do kindle upon the Heart, there will be true light of Life in us.

Matthew. *Why is the wick, and tallow, all ſpent to maintain the light of the Candle?*

Prudence. To ſhew that Body and Soul and all ſhould be at the Service of, and ſpend themſelves to maintain in good Condition that Grace of God that is in us.

Of the Pelican.

Mat. *Why doth the* Pelican *pierce her own Breaſt with her Bill?*

Pru. To nouriſh her Young ones with her Blood, and thereby to ſhew that Chriſt the bleſſed, ſo loveth his Young, his People, as to ſave them from Death by his Blood.

Of the Cock.

Mat. *What may one learn by hearing the Cock to Crow.*

Prudence. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cock's Crowing ſhews alſo that day is coming on; let then the Crowing of the Cock put thee in mind of that laſt and terrible Day of Judgment.

The weak may ſometimes call the ſtrong to Prayers.

Now about this time their Month was out, wherefore they ſignified to thoſe of the Houſe, that 'twas convenient for them to up and be going. Then ſaid *Joſeph* to his Mother, it is convenient that you ſhould get not to ſend to the Houſe of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* ſhould be ſent unto us, that he may be our Conductor the reſt of our way. Good Boy, ſaid ſhe, I had almoſt forgot. So ſhe drew up a Petition, and prayed Mr. *Watchful* the Porter, to ſend it by ſome Man, to her good Friend Mr. *Interpreter*

o when it was come, and he had ſeen Contents of the Petition, ſaid to the eſſenger, Go tell them, that I will ſend m.

When the Family where *Chriſtiana* was, n that they had a purpoſe to go forrd, they called the whole Houſe togeer, to give Thanks to their King for ſendg of them ſuch Profitable Gueſts as theſe. Which done, they ſaid unto *Chriſtiana*, nd ſhall we not ſhew thee ſome things, acrding as our Cuſtom is to do to Pilgrims, which thou mayeſt meditate when thou t upon the way? So they took *Chriſtiana*, her Children, and *Mercy* into the loſet, and ſhewed them one of the *Apples* at *Eve* eat of, and that ſhe alſo did give her Husband, and that for the eating which, they both were turned out of radiſe, and asked her, what ſhe thought was? Then *Chriſtiana* ſaid, *'Tis Food Poiſon, I know not which.* So they opened Matter to her, and ſhe held up her ands, and wondered.

They provide to be gone on their way.

Eve's *Apple.*

A ſight of ſin is amazing. Gen. 3. 6. Rom. 7. 24

Then they had her to a place, and ſhewed *Jacob's Ladder.* Now at that time ere were ſome Angels aſcending upon So *Chriſtiana* looked, and looked, to e the Angels go up, and ſo did the reſt the Company. Then they were going into another place to ſhew them ſomething elſe: But *James* ſaid to his Mother, ray bid them ſtay here a little longer, for is is a curious Sight. So they turned gain, and ſtood feeding their Eyes with is *ſo pleaſant a Proſpect.* After this, they d them into a place where did hang up

Jacob's *Ladder.*

A ſight of Chriſt is taking.

Gen. 28. 12. *Golden Anchor.*

a *Golden Anchor*, ſo they bid *Chriſtian* take it down; for, ſaid they, you ſhall have it with you, for 'tis of abſolute neceſſity that you ſhould, that you may lay hold of that within the Vail, and ſtand

Joh. 1.51. Heb.6.19.

ſtedfaſt, in caſe you ſhould meet with turbulent Weather: So they were glad thereof.

12. Gen. 29. *Of* Abraham *Offering up* Iſaac.

Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Iſaac* his Son, and ſhewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be ſeen to this very day. When they had ſeen it, they held up their Hands, and bleſſed themſelves, and ſaid, Oh! What a Man, for love to his Maſter, and for denial to himſelf, was *Abraham*? After they had ſhewed them all theſe things, *Prudence* took them into the Dining-Room, where ſtood a pair of excellent Virginals, ſo ſhe played upon them, and turned what ſhe had ſhewed them, into this excellent Song, ſaying,

Prudence's Virginals.

Eve's *Apple we have ſhewed you,*
Of that be you aware:
You have ſeen Jacob's *Ladder too,*
Upon which Angels are.
An Anchor you received have;
But let not theſe ſuffice,
Until, with Abra'm, *you have gave*
Your beſt, a Sacrifice.

Now about this time one knocked at the Door: So the Porter opened, and behold, Mr. *Great-heart* was there; but when he was come in, what Joy was there? For it came now freſh again into their minds, how

Mr. Great-heart come again.

but a while ago he had slain Old *Grim Ely-man*, the Giant, and had delivered him from the Lions.

Then said Mr. *Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs and Raisins, to refresh you in your way. *He brings a Token from his Lord with him.*

Then they addressed themselves to their journey, and *Prudence* and *Piety* went along with them When they came at the gate, *Christiana* asked the Porter, if any of late went by. He said, no, only one some-time since, who also told me, that of late there had been a great Robbery committed in the King's High-way, as you go: But he saith, the Thieves are Taken, and will shortly be Tryed for their Lives. Then *Christiana* and *Mercy* was afraid; but *Matthew* said, Mother, fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor. *Robbery.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray, as a token of my respects to you, accept of this small Mite: So she put a Gold Angel in his hand, and he made her a low Obeisance, and said, Let your Garments be always white, and let your Head want no Ointment. Let *Mercy* live and not die, and let not her Works be *Christiana takes her leave of the Porter.*

The Porter's Bleſſing. be few. And to the Boys he ſaid, Do you fly Youthful Luſts, and follow after Go lineſs with them that are Grave and Wi ſo ſhall you put gladneſs into your Mothe Heart, and obtain Praiſe of all that are ſ ber minded. So they thanked the Porte and departed.

Now, I ſaw in my Dream that the went forward until they were come to t Brow of the Hill, where *Piety* bethinki her ſelf, cryed out, *Alas!* I have forg what I intended to beſtow upon *Chriſtia* and her Companions, I will go back a fetch it; ſo ſhe ran and fetched it. Wh ſhe was gone, *Chriſtiana* thought ſhe hea in a Grove a little way off on the Righ hand a moſt curious melodious Note, wit Words much like theſe:

Through all my Life thy favour is
So frankly ſhew'd to me,
That in thy Houſe for evermore
My dwelling-place ſhall be.

And liſtning ſtill, ſhe thought ſhe hear another anſwer it, ſaying,

For why, the Lord our God is good,
His Mercy is for ever ſure;
His truth at all times firmly ſtood:
And ſhall from Age to Age endure.

Song 2. 11, 12. So *Chriſtiana* asked *Prudence* what 'twa that made thoſe curious Notes? They are, ſaid ſhe, our Country Birds: They ſing theſe Notes but ſeldom, except it be at the Spring, when the Flowers appear,

the Sun ſhines warm, and then you hear them all day long. I often, ſaid go to hear them; we alſo oft-times them tame in our Houſe. They are fine Company for us when we are ancholy, alſo they make the Woods and oves and Solitary places, places deſirous be in.

By this time *Piety* was come again, ſo ſaid to *Chriſtiana*, look here, I have ought thee a *Scheme* of all thoſe things t thou haſt ſeen at our Houſe: Upon ich thou maiſt look when thou findeſt ſelf-forgetful, and call thoſe things a-in to remembrance for thy edification d comfort.

Piety *beſtoweth ſomething on them at parting.*

Now they began to go down the Hill to the Valley of *Humiliation*. It was a ep Hill, and the way was ſlippery; but ey were very careful, ſo they got down retty well. When they were down in e Valley, *Piety* ſaid to *Chriſtiana*, This the place where *Chriſtian* your Husband with the foul Friend *Apollion*, and ere they had that great Fight that they d. I know you cannot but have heard ereof. But be of good Courage, as long you have here Mr. *Great-heart* to be r Guide and Conductor, we hope you ll fare the better. So when theſe two committed the Pilgrims unto the Con-t of their Guide, he went forward, and ey went after.

1 *Part*, *pag.* 88.

Great-heart. Then ſaid Mr. *Great-heart*, e need not be ſo afraid of this Valley: here is nothing to hurt us, unleſs we ncure it our ſelves. 'Tis true, *Chriſtian*

Mr. Great-heart *at the Valley of Humiliation.*

did here meet with *Apollyon*, with who he also had a sore Combat; but t *Fray* was the fruit of those slips that got in his going down the Hill. For t that get *slips there*, must look for C *bats here*. And hence it is that this V ley has got so hard a name. For the co mon People when they hear that so frightful thing has befallen such an one such a place, are of an Opinion that t place is haunted with some foul Fiend, evil Spirit; when alas it is for the fruit their doing, that such things do bef them there.

1 *Part pag.* 88.

The reason why Christian *was so beset here.*

This Valley of *Humiliation* is of it as fruitful a place, as any the Crow fl over: and I am perswaded if we could upon it, we might find somewhere her about something that might give us Account why *Christian* was so hardly be in this place.

Then *James* said to his Mother, L yonder stands a Pillar, and it looks as something was written thereon: let us and see what it is. So they went, found there written, *Let* Christian's *before he came hither, and the Battels th met with in this place, be a warning to that come after.* Lo, said their Guide, not I tell you, that there was someth here-abouts that would give intimation the reason why *Christian* was so hard be in this place? Then turning himself *Christiana*, he said: No disparagement *Christian* more than to many others wh Hap and Lot his was. For 'tis easier go up, then *down this* Hill; and that can

A Pillar with an Inscription on it.

but of few Hills in all these parts of the World. But we will leave the good man, he is at rest, he also had a brave victory over his Enemy: let him grant that dwelleth above, that we fare no worse when we come to be tryed than he.

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a man was to come here in the Summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight af his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified with *Lillies*. I have also known many labouring men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives *more*, *more* Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

This Valley a brave place.

Song, 2. 1
Jam. 4. 6.
1 Pet. 5. 5.

Men thrive in the Valley of Humiliation.

Now as they were going along and talking, they espied a Boy feeding his Father's sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as he sat by himself he sung. Hark, said Mr. *Great-heart*, to what the Shepherd's Boy saith. So they hearkned, and he said,

He that is down, needs fear no fall,
He that is low, no Pride:
He that is humble, ever shall
Have God to be his Guide.
I am content with what I have,
Little be it, or much:
And, Lord, Contentment still I crave,
Because thou savest such.
Fulness to such a burden is
That go on Pilgrimage:
Here little, and hereafter Bliss,
Is best from Age to Age.

Phil. 4. 12, 13.

Heb. 135.

Then said the *Guide*, Do you hear him I will dare to say, that this Boy lives merrier Life, and wears more of that Her called *Hearts-ease* in his Bosom, than that is clad in Silk and Velvet; but we proceed in our Discourse.

Christ, when in the Flesh, had his Country-House in the Valley of Humiliation.

In this Valley our Lord formerly had *Country-House*, he loved much to here; He loved also to walk these Meadows, for he found the Air was pleasant. Besides, here a Man shall be free from Noise, and from the hurryings of this Life; all States are full of noise and Confusion, only the Valley of *Humiliation* is that empty and Solitary place. Here a Man shall not be so lett and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that many body walks in, but those that love a Pilgrims Life. And though *Christian* had the hard hap to meet here with *Apollyon* and to enter with him a brisk Encounter, yet I must tell you, that in former times Men have met with Angels here, have found

Hos. 12. 4, 5.

und Pearls here, and have in this place und the words of Life.

Did I say, our Lord had here in former ays his Country-House, and that he lov- here to walk? I will add, in this Place, d to the People that live and trace these rounds, he has left a yearly revenue to faithfully payed them at certain Sea- ns, for their maintenance by the way, d for their further encouragement to o on in their Pilgrimage. Mat. 11. 29.

Samuel. Now as they went on, *Samuel* id. to Mr. *Great-heart*: *Sir, I perceive in this Valley, my Father and* Apolly- *had their Battel: but whereabout was the ght, for I perceive this Valley is large?*

Great-heart. Your Father had that Bat- with *Apollyon* at a place yonder, before , in a narrow Passage just beyond *For-* *ful-Green*: And indeed that place is moſt dangerous place in all these Parts. if at any time the Pilgrims meet with brunt, it is when they forget what ours they have received, and how un- hy they are of them: This was the ce also where others have been hard to it: But more of the place when we come to it; for I perswade my self, t to this day there remains either some n of the Battel, or some Monument teſtifie that such a Battel there was ght. *Forgetful Green.*

Mercy. Then said *Mercy*, I think I am well in this Valley, as I have been any ere else in all our Journey: The place hinks suits with my Spirit. I love to be *Humility a sweet Grace.*

be in such places where there is no ratling with Coaches, nor rumbling with Wheels. Methinks here one may without much molestation be thinking what he is, whence he came, what he has done, and to what the King has called him: Here one may think, and break at Heart, and melt in ones Spirit, until ones Eyes become like the *Fish-Pools of Heshbon*. They that rightly through this Valley of *Bacha* make it a Well, the Rain that God sends down from Heaven upon them that are here also *filleth the Pools*. This Valley is that from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did for all he met with *Apollyon*.)

Song. 7. 4.

Psal. 84. 5, 6, 7.

Hos. 2. 15.

Great-heart. 'Tis true said their Guide, I have gone through this Valley many a time, and never was better than when here.

An Experiment of it.

I have also been a Conduct to several Pilgrims, and they have confessed the same. *To this Man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the aforementioned Battel was fought. Then said the Guide to *Christiana*, her Children and *Mercy*: This is the place on this Ground *Christian* stood, and up there came *Apollyon* against him: And look did not I tell you, here is some of your Husband's Blood upon these Stones to this day: Behold also how here and there are yet to be seen upon the place, some of the Shivers of *Apollyon*'s Broken *Darts*: See

The place where Christian and the Friend did fight: some signs of the Battel remains.

how they did beat the Ground with their feet as they fought, to make good their Places againſt each other; how alſo with their byeblows, they did ſplit the very ſtones in pieces. Verily *Chriſtian* did play the Man, and ſhewed himſelf as valiant, as could, had he been here, even *breaks* himſelf. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the ſhadow of Death*, unto which we ſhall come anon.

Lo, yonder alſo ſtands a Monument, on which is Engraven this Battle, and *Chriſtian*'s Victory to his Fame thoroughout all Ages: So becauſe it ſtood juſt on the way ſide before them, they ſtept to it and read the Writing, which word for word was this:

A Monument of the Battle.

Hard by, here was a Battel fought,
Moſt ſtrange, and yet moſt true;
Chriſtian and Apollyon *ſought*
Each other to ſubdue.
The Man ſo bravely play'd the Man,
He made the Fiend *to fly:*
Of which a Monument I ſtand,
The ſame to teſtifie.

A Monument of Chriſtians *Victory. 1 Part. pag. 97.*

When they had paſſed by this place, they came upon the Borders of the ſhadow of Death, and this Valley was longer than the other, a place alſo moſt ſtrangely haunted with evil things, as many are able to teſtifie: But theſe Women and Children went the better through it, becauſe they had day-light, and becauſe Mr. *Great-heart* was their Conductor.

Groanings heard. When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation, spoken, as of some in extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of good Comfort.

The ground shakes. So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

James sick with fear. Now *James* began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreter*'s House, and three of the Pills that Mr. *Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

The Fiend appears.

The Pilgrims are afraid.

Well

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met him: but when it was just come to him, it vanished to all their sights. Then remembred they what had been said sometime ago; *Resist the Devil, and he will fly from you.* Great-heart *incourages them.*

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lyon also came on a pace, and Mr. *Great-heart* addressed himself to give him battel: But when he saw that it was determined that resistance should be made, he also drew back and came no further. *A Lyon.* 1 Pet. 5. 8, 9.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a Pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will be put to this also; so they stayd there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and *A pit and darkness.*

Christiana *now knows what her Husband felt.*

the smoke of the Pit was much easier to b discerned, Then said *Christiana* to *Mercy* Now I see what my poor Husband went through: I have heard much of this place but I never was here afore now; poor man he went here all alone in the night: he had night almost quite through the way, also these Fiends were busie about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves; *The heart knows its own bitterness, and a Stranger intermeddleth not with its Joy*: To be here, is a fearful thing.

Great-heart's *Reply.*

Great-heart. This is like doing business in great waters, or like gowing down into the deep; this is like being in the heart of the Sea, and like gowing down to the bottoms of the Mountains: Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God.* For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell.

They pray.

So they cryed and prayed, and God sent light and deliverance, for there was now no let in their way, no not there, where but now they were stopt with a pit.

Yet

Yet they were not got through the Val-
; ſo they went on ſtill, and behold great
inks and lothſome ſmells, to the great an-
yance of them. Then ſaid *Mercy* to *Chri-*
ma, there is not ſuch pleaſant being here
at the *Gate*, or at the Interpreter's, or
the Houſe where we lay laſt.

Mercy to Chriſtian.

O but, ſaid one of the Boys, *it is not ſo*
d to go through here, as it is to abide here
ways; and for ought I know, one reaſon why
e muſt go this way to the houſe prepared for
u, is, that our home might be made the ſweeter
to us.

One of the Boys Reply.

Well ſaid, *Samuel*, quoth the Guide; thou
haſt now ſpoke like a man. Why, if ever
I get out here again, ſaid the *Boy*, I think I
ſhall prize light, and good way, better than
ever I did in all my life. Then ſaid the
Guide, we ſhall be out by and by.

So on they went and *Joſeph* ſaid, *Can-*
not we ſee to the end of this Valley as yet?
Then ſaid the *Guide*, Look to your feet, for
your ſhall preſently be among the Snares.
So they looked to their feet and went on;
but they were troubled much with the
Snares. Now when they were come among
the Snares, they eſpyed a Man caſt into
the Ditch on the left-hand, with his fleſh
all rent and torn. Then ſaid the *Guide*,
that is one *Heedleſs*, that was a going this
way; he has lain there a great while. There
was one *Takebeed* with him, when he was
taken and ſlain, but *he* eſcaped their hands.
You cannot imagine how many are killed
hereabout, and yet men are ſo fooliſhly
venturous, as to ſet out lightly on Pilgri-
mage, and to come without a *Guide*. Poor

Heedleſs is ſlain, and Takebeed preſerved.

Chriſtian

Chriſtian, it was a wonder that he here eſcaped, but he was beloved of his God; alſo he had a good heart of his own, or elſe he could never a done it. Now they drew towards the end of the way, and juſt there where *Chriſtian* had ſeen the Cave when he went by, out thence came forth *Maul* a Gyant. This *Maul* did uſe to ſpoil young Pilgrims with Sophiſtry, and he called *Great-heart* by his name, and ſaid unto him, how many times have you been forbidden to do theſe things? Then ſaid Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, ſaid Mr. *Great-heart*, before we fall to it, let us underſtand wherefore we muſt fight; (now the women and children ſtood trembling and knew not what to do) quoth the Gyant, You rob the Country, and rob it with the worſt of Thefts. Theſe are but generals, ſaid Mr. *Great-heart*; come to particulars, man.

1. *Part.* pag. 105, 106. *Maul a Gyant.*

He quarrels with Great-heart.

Then ſaid the *Gyant*, thou practiſeſt the craft of a *Kidnapper*, thou gathereſt up Women and Children, and carrieſt them into a ſtrange Country, to the weakening of my Maſter's Kingdom. But now *Great-heart* reply'd, I am a Servant of the God of Heaven, my buſineſs is to perſwade ſinners to Repentance, I am commanded to do my endeavour to turn Men, Women and Children, from darkneſs to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as ſoon as thou wilt.

God's Miniſters counted as Kidnappers.

The Giant *and Mr.* Great-heart *muſt fight.*

Then the *Gyant* came up, and Mr. *Great-*

heart

went to meet him, and as he went, he drew his ſword, but the *Giant* had a *Club*: without more ado they fell to it, and at the firſt blow, the *Giant* ſtroke Mr. *Great-heart* down upon one of his knees; with that the Women and Children cried: So Mr. *Great-heart* recovering himſelf, laid about him in full luſty manner, and gave the *Giant* a Wound in his Arm; thus he fought for the ſpace of an hour, to that height of heat, that the breadth came out of the *Giant*'s noſtrils, as the heat doth out of a boiling Caldron.

Weak folks Prayers do ſometimes help ſtrong folks cries.

Then they ſat down to reſt them, but Mr. *Great-heart* betook him to prayer; alſo the Women and Children did nothing but ſigh and cry all the time that the Battel did laſt.

When they had reſted them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch'd the *Giant* down to the ground. Nay, hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again: And the *Giant* muſt but little of all-to-breaking Mr. *Great-heart*'s Skull with his Club.

The Giant ſtruck down.

Mr. *Great-heart* ſeeing that, runs to him with the full heat of his Spirit, and pierced him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* ſeconded his blow, and ſmit the head of the *Giant* from his ſhoulders. Then the Women and Children, rejoyced, and Mr. *Great-heart* alſo praiſed God, for the deliverance he had wrought.

When

When this was done, they amongst them erected a Pillar, and fastned the *Giant's* Head thereon, and wrote underneath in Letters that Passengers might read.

He is slain, and his head disposed of.

He that did wear this Head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse:
Until that I, Great-heart, *arose,*
The Pilgrims Guide *to be;*
Until that I did him oppose,
That was their Enemy.

1 *Par, pag.* 107. Now I saw that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims, (That was the place from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the *Guide*, *if he had caught no hurt in the Battel?* Then said Mr. *Great-heart*, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by Grace, to increase my reward at last.

2 Cor. 4. *Discourse of the fights.* *But was you not afraid, good Sir, when you see him come with his Club?*

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. *But what did you think when he fetched you down to the ground*

and at the first blow? Why I thought both he, that so my master himself was served, and yet he it was that conquered at the last.

Matt. *When you all have thought what you have said, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.* Mat. *here admires* Goodness.

Then they go up and went forward; now a little before them stood an Oak, and under it when they came to it, they found an old *Pilgrim* fast asleep, they knew that he was a *Pilgrim* by his *Cloaths*, and his *Staff*, and his *Girdle*. *Old* Honest *asleep under a Oak.*

So the *Guide*, Mr. *Great-heart*, awaked him and the old Gentleman, as he lift up his eyes cryed out; What's the matter? who are you? and what is your business here?

Greath. *Come man be not so hot, here is none but Friends*: yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the *Guide*. *One Saint sometimes takes another for his Enemy.*

My name is *Great-heart*, I am the Guide of these Pilgrims which are going to the Celestial Country.

Honest. Then said Mr, *Honest*, I cry you mercy; I fear'd that you had been of the company of those that some time ago did rob *Little-faith* of his Money; but now I look better about me, I perceive you are honester People. *Talk between* Great-heart *and he.*

Greath. *Why what would, or could you have done, or a helped your self, if we indeed had been of that Company?*

Hon-

Hon. Done! Why I would have fought as long as breath had been in me; and had I ſo done, I am ſure you could never have given me the worſt on't; for a *Chriſtian* can never be overcome, unleſs he ſhall yield of himſelf.

Greath. *Well ſaid,* Father Honeſt, *quoth the Guide; for by this I know that thou art a Cock of the right kind, for thou haſt ſaid the Truth.*

Hon. And by this alſo I know that thou knoweſt what true Pilgrimage is; for all others do think that we are the ſooneſt overcome of any.

Whence Mr Honeſt came.

Greath. *Well, now we are ſo happily met, pray let me crave your Name, and the name of the Place you came from?*

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees beyond the City of *Deſtruction*.

Greath. Oh! *Are you that Country-man then? I deem I have half a gueſs of you, your Name is old* Honeſty, *is it not?* So the old Gentleman bluſh, and ſaid, Not Honeſty in the *Abſtract*, but *Honeſt* is my Name, and I wiſh that my *Nature* ſhall agree to what I am called.

Hon. But Sir, ſaid the old Gentleman, how could you gueſs that I am ſuch a man, ſince I came from ſuch a place?

Stupified ones are worſe than thoſe meerly Carnal.

Greath. *I had heard of you before, by my Maſter, for he knows all things that are done on the Earth: But I have often wondred that any ſhould come from your place, for your Town is worſe than is the City of* Deſtruction *it ſelf.*

Hon. Yea, we lie more off from the Sun, and

d ſo are more cold and ſenſleſs; but was Man in a Mountain of Ice, yet if the Sun Righteouſneſs will ariſe upon him, his zen Heart ſhall feel a Thaw; and thus hath been with me.

Greath. I believe it Father *Honeſt*, I lieve it; for I know the thing is true.

Then the old Gentleman ſaluted all the grims with a holy kiſs of Charity, and ked them of their Names, and how they d fared ſince they ſet out on their Pilimage.

Old Honeſt and Chriſtiana talk.

Chriſt. Then ſaid *Chriſtiana*, My Name I ppoſe you have heard of, good *Chriſtiana* s my Husband, and theſe four were his ildren. But can you think how the old ntleman was taken, when ſhe told them ho ſhe was! He skip'd, he ſmiled, and eſſed them with a thouſand good Wiſhes, ying:

Hon. *I have heard much of your Husband, d of his Travels and Wars which he under- n in his days. Be it ſpoken to your Comfort, Name of your Husband ings all over theſe n of the World; His Faith his Courage, Enduring, and his Sincerity under all, has de his name Famous.* Then he turned him the Boys, and asked them of their *names*, ich they told him: And then ſaid he o them, *Matthew*, be thou like *Matthew* Publican, not in Vice, but Virtue. *Sa-*, ſaid he, be thou like *Samuel* the Pro-, a Man of Faith and Prayer. *Joſeph*, d he, be thou like *Joſeph* in *Potiphar's* uſe, Chaſt, and one that flies from Temp- ion. And, *James*, be thou like *James* the , and like *James* the Brother of our d.

He alſo talks with the Boys.

Old Mr. Honeſt's Bleſſing on them.

Mat. 10. 3. Pſal. 99. 6. Gen. 39. Acts.

Then

He blesseth Mercy. Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana*, and with her Sons. At that the old Honest man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and carried through all thy Difficulties that shall assault thee in the way; till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart* was very much pleased, and smiled upon his Companion.

Talk of one Mr. Fearing. Now as they walked along together, the Guide asked the old Gentleman, *if he did not know one Mr.* Fearing, *that came on Pilgrimage out of his Parts?*

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. *I perceive you know him, for you have given a very right Character of him.*

Hon. Knew him! I was a great Companion of his, I was with him most an end when he first began to think of what would come upon us hereafter, I was with him.

Greath. *I was his Guide from my Master's House, to the Gates of the Celestial City.*

Hon. Then you know him to be a troublesome one?

Greath. *I did so, but I could very well bear it: for Men of my Calling are oftentimes entrusted with the Conduct of such as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Great-

Breath. Why he was always afraid that he should come short of whither he had a mind to go. Every thing frightned him that he heard any body speak of, that had but the least appearance of opposition in it: I dare that he lay roaring at the *Slough of Despond*, for above a month together, nor did he, for all he saw several go over before him, venture, tho' they, many of them, were ready to lend him their Hand. *He would have gone back again neither.* The Celestial City he said he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every Straw that any body threw in his way. Well, after he had lain at the *Slough of Despond* a great while, as I have told you; one sun-shine Morning, I do not know how, he ventured, and so got over: But when he was over, he would scarce believe it. He had I think a *Slough of Despond* in his mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For all he got before some to the Gate, and many of them went in before him. *There* the poor man would stand shaking and trembling; I dare say it would have pitied one's heart to have seen him: *Nor would he go back again.* At last he took the Hammer that hanged at the Gate in his hand, and gave a small Rap or two; then one opened

Mr. Fearing's troublesome Pilgrimage

His behaviour at the Slough of Despond.

His behaviour at the Gate.

opened to him, but he ſhrunk back as be-
fore. He that opened, ſtept out after him
and ſaid, Thou *trembling* one, what want'ſt
thou? with that, he fell down to the *Ground*.
He that ſpake to him, wondered to ſee him
ſo faint. So he ſaid to him, *Peace be to thee*,
up, for I have ſet open the Door to thee,
come in, for thou art bleſt. With that he
got up, and went in trembling, and when
he was in, he was aſham'd to ſhow his Face.
Well, after he had been entertained there
a while, as you know how the manner is,
he was bid go on his way, and alſo told the
way he ſhould take. So he came till he
came to our Houſe, but as he behaved him-
ſelf at the Gate, ſo he did at my maſter the
Interpreter's door. He lay thereabout in the
cold a good while, before he would adven-
ture to call; *Yet he would not go back*.
And the Nights were long and cold then.
Nay, he had a Note of *Neceſſity* in his Boſ-
ſom to my Maſter, to receive him, and grant
him the Comfort of his Houſe, and alſo
to allow him a ſtout and valiant Conduct,
becauſe he was himſelf ſo *Chicken-hearted*
a Man; and yet for all that, he was afraid
to call at the Door. So he lay up and down
thereabouts, till, poor man, he was almoſt
ſtarv'd; yea ſo great was his dejection, that
tho' he ſaw ſeveral others for knocking go
in, yet he was afraid to venture. At laſt
I think I looked out of the Window, and
perceiving a man to be up and down about
the Door, I went out to him, and aſked
what he was; but poor man, the water
ſtood in his Eyes. So I perceived what he
wanted. I went therefore in, and told it in

His behaviour at the Interpreter's Door.

House and we shewed the thing to our Lord: So he sent me out again, to entreat him to come in, but I dare say, I had hard work to do it. At last he came in, and I must say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table, but some of it was laid upon his Trencher. Then he presented the *Note*, and my Lord looked thereon and said, His Desire should be granted. So when he had been there a good while, he seemed to get some Heart, and to be a little more comfortable. For my Master, you must know, is one of a very tender breasts, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement. Also, when he had had a sight of the *things* of the place, and was ready to take his journey to go to the City, my Lord, as he had done to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to drink. Thus we set forward, and I went before him; but the man was of but few words, only he would sigh aloud.

How he was entertained there.

He is a little encouraged at the Interpreter's house.

When we were come to where the *three Gibbets* were hanged, he said, that he noted that that would be his end also. Only he seemed glad when he saw the *Cross* and the Sepulcher. There I confess he desired to stay a little to look; and he seemed for a while after to be a little *Cheary*. When we came at the Hill *Difficulty*, he made no stick at that, nor did he much fear the Lyons. For you must know, that his trouble *was not about such things as those*, but his fear was about his Acceptance at last.

He was greatly afraid when he saw the Gibbet; Cheary when he saw the Cross.

Dumpish at the house Beautiful.

I got him in at the House *Beautiful*, think before he was willing; also when was in, I brought him acquainted wi the Damsels that were of the place, but was ashamed to make himself much Company; he desired much to be alone, he always loved good talk, and oft would get behind the *Skreen* to hear it he also loved much to see *ancient things*, to be *pondering* them in his Mind. He to me afterward, that he loved to be in tho two Houses from which he came last, wit at the Gate, and that of the *Interpreters*, but that he durst not be so bold to as

When we went also from the Hou *Beautiful*, down the Hill, into the Valley *Humiliation*, he went down *as well as ever saw man in my Life*, for he cared not ho mean he was, so he might be happy at last Yea, I think there was a kind of a Symp thy betwixt that Valley and him: For never saw him better in all his Pilgrimag than he was in that Valley.

He went down into, and was very Pleasant in the Valley of Humiliation.

Lam. 3. 27,28,29.

Here he would lie down, embrace th Ground and kiss the very *flowers* that gre in this Valley. He would now be up eve ry morning by break of Day, tracing, an walking too and fro in this Valley.

Much perplexed in the Valley of the shadow of Death.

But when he was come to the entran of the Valley of the shadow of Death, thought I should have lost my Man; n for that he had any Inclination *to go ba* that he always abhorred, but he was re dy to die for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have m cried he; and I could not beat him o on't. He made such a noise, and such

out

ry here, that, had they but heard him, enough to encourage them to come fall upon us.

but this I took very great notice of, that Valley was as quiet while he went ow it, as ever I knew it before or since. ppose, those Enemies here, had now a l Check from our Lord, and a Com- not to meddle until Mr. *Fearing* was d over it.

would be too tedious to tell you of we will therefore only mention a Paſ- or two more. When he was come at *-Fair*, I thought he would have *fought* all the men in the Fair; I feared there hould both have been knock'd o'th' d, ſo hot was he againſt their *Fooleries*; the inchanted Ground, he alſo was wakeful. But when he was come at *River* where was no Bridge, there again s in a heavy Caſe; now, now he ſaid ould be drowned for ever, and ſo ne- ſee that Face with Comfort, that he come ſo many miles to behold.

His behaviour at Vanity-Fair.

nd here alſo I took notice of what was remarkable, the Water of *that River* lower at *this* time, than ever I ſaw it my Life; ſo he went over at laſt not above *wet-ſhod*. When he was going to the Gate, Mr. *Great-heart* began to his leave of him, and to wiſh him a l Reception above; So he ſaid, *I ſhall*, ll. Then parted we aſunder, and I him to more.

His boldneſs at laſt.

Honeſt. Then it ſeems he was well at laſt.

Great. Yes, yes, I never had doubt a- him, he was a man of a choice Spi-

rit,

Behold *Vanity-Fair* ! the Pilgrims there
Are chain'd, and ſtand beſide :
Even ſo it was our Lord paſs'd here,
And on Mount *Calvary* dy'd.

only he was always kept very low, and made his Life so burthensome to him- and so troublesome to others. He was ve many, tender of Sin; he was so a- of doing injuries to others, that he would deny himself of that which lawful, because he would not offend. Psal. 83. Rom. 14. 21. 1 Cor. 8. 13.

Hon. *But what should be the reason that a good Man should be all his days so in the dark?*

Reath. There are two sorts of Reasons ; one is, The wise God will have it some must *Pipe*, and some must *Weep*: Mr. *Fearing* was one that play'd up- *his Base*. He and his fellows found the *Bass*, whose Notes are more doleful the Notes of other Musick are: Tho' some say, the Base is the ground of k. And for my part, I care not at that Profession that begins not in ness of Mind. The first string that Musician usually touches, *is the Base*, he intends to put all in tune; God also upon this string first, when he sets oul in tune for himself. Only here the Imperfection of Mr. *Fearing*, he play upon no other Musick but this, wards his latter end.

Reason good men are so in the dark. Mat. 11. 16, 17, 18.

I make bold to talk thus Metaphorical- for the ripening of the Wits of young ders, and because in the Book of the *Re- tions*, the Saved are compared to a com- of Musicians that play upon their *mpets* and *Harps*, and sing their Songs fore the Throne. Revel. 8. *Chap.* 14. 2, 3.

Hon. *He was a very zealous Man, as one may see by what Relation you have given of him,*

him. Difficulties, Lyons, or Vanity-Fair, feared not all: 'Iwas only Sin, Death and Hell, that was to him a Terror; because he had some doubts about his Interest in the Celestial Country.

A Close about him.

Greath. You say right: *Those* were the things that were his Troublers, and these as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Fire-brand, had it stood in his way: But these things with which he was oppressed, no man ever yet could shake off with ease.

Christiana's *Sentence.*

Christiana. *Then said* Christiana, *This Relation of Mr.* Fearing *has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good Man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the louder.*

Mercy's *Sentence.*

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in *Paradise*, than I have been of the loss of other things. O, thought I, may I have the Happiness to have a Habitation *there*, 'tis enough, though I part with all the World to win it.

Matthew's *Sentence.*

Matt. *Then said* Matthew, *Fear was one thing that made me think that I was far from having*

ing that within me that accompanies Sal-
ion, but if it was ſo with ſuch a good Man
e, why may it not alſo go well with me?

Jam. No Fears, no Grace, ſaid *James.* James's
ough there is not always Grace where *Sentence.*
re is the fear of Hell yet to be ſure
re is no Grace where there is no fear of
d.

Great. *Well ſaid* James, *thou haſt hit*
Mark, for the fear of God is the begin-
g of Wiſdom; *and to be ſure they that want*
beginning, *having neither* middle *nor* end.
we will here conclude our Diſcourſe of
. Fearing, *after we have ſent after him*
Farewel.

ll *Maſter* Fearing *thou didſt fear* *Their Fare-*
by God: And waſt afraid *wel about*
oing any thing, while here, *him.*
hat would have thee betray'd.
didſt thou fear the Lake and Pit?
Would others did ſo too:
as for them that want thy Wit,
hey do themſelves undo.

Now I ſaw, that they ſtill went on in
r Talk. For after Mr. *Great-heart* had
de an end with Mr. *Fearing*, Mr. *Honeſt*
gan to tell them of another, but his
me was Mr. *Self-will.* He pretended *of Mr.*
ſelf to be a *Pilgrim*, ſaid Mr. *Honeſt*; *Self-will.*
I perſwade my ſelf, he never came in
e Gate that ſtands at the head of the
y.

Great. *Had you ever any talk with him*
t it?

Old Honeſt had talked with him.

Honeſt. Yes, more than once or twice; but he would always be like himſelf, *ſelf-will'd*. He neither cared for Man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing elſe could he be got to.

Greath. *Pray what Principles did he hold? for I ſuppoſe you can tell?*

Self-will's *Opinions.*

Hon. He held that a Man might follow the Vices as well as the Vertues of the Pilgrims, and that if he did both, he ſhould be certainly ſaved.

Greath. How! *If he ſaid ſaid, 'tis poſſible for the beſt to be guilty of the Vices, as well as to partake of the Vertues of Pilgrims, he could not much have been blamed: For indeed we are exempted from no Vice abſolutely, but on condition that we watch and ſtrive. But this I perceive is not the thing: But if I underſtand you right, your meaning is, that he was of this Opinion, that it was allowable ſo to be.*

Hon. Ay, ay, ſo I mean, and ſo he believed and practiſed.

Greath. *But what Ground had he for his ſo ſaying?*

Hon. Why, he ſaid he had the Scripture for his Warrant.

Greath. *Prithee Mr.* Honeſt, *preſent us with a few Particulars.*

Hon. So I will. He ſaid, to have to do with other Men's Wives, had been practiſed by *David*, God's Beloved, and therefore he could do it. He ſaid, to have more Women than one, was a thing that *Solomon* practiſed, and therefore he could do it. He ſaid, that *Sarah* and the godly Midwives of *Egypt* lied, and ſo did ſave *Rahab*, and

refore he could do it. He ſaid, that the ciples went at the bidding of their Ma-, and took away the Owners *Aſs*, and refore he could do ſo too. He ſaid, that *ob* got the Inheritance of his Father in ay of Guile and Diſſimulation, and refore he could do ſo too.

Greath. *High baſe! indeed, and you are e he was of this Opinion?*

Hon. I have heard him plead for it, ing Scripture for it, bring Argument for &c.

Greath. *An Opinion that is not fit to be h any Allowance in the World.*

Hon. You muſt underſtand me rightly: did not ſay that any Man might do is; but, that thoſe that had the Vertues thoſe that did ſuch things, might alſo the ſame.

Greath. *But what more falſe than ſuch a nclusion? For this is as much as to ſay, that ecauſe good Men heretofore have ſinned of In-miry, therefore he had allowance to do it of preſumptuous mind. Or if becauſe a Child, the blaſt of the Wind, or for that it ſtum-led at a ſtone, fell down and defiled it ſelf in ire, therefore he might wilfully lie down d wallow like a Bore therein. Who could a ought that any one could ſo far a been blind-d by the power of Luſt? But what is written uſt be true: They ſtumble at the Word, be-* 1 Pet. 2. 8. *g diſobedient. whereunto alſo they were ap-nted.*

His ſuppoſing that ſuch may have the godly an's Vertues, who addict themſelves to their ices, is alſo a Deluſion as ſtrong as the other. Tis juſt as if the Dog *ſhould ſay, I have, or*

may have the Qualities *of the* Child: *because*
Hos. 4. 8. *I lick up its ſtinking Excrements. To eat up the Sin of God's People, is no ſign of one that is poſſeſſed with their Vertues. Nor can I believe that one that is of this Opinion, can at preſent have Faith or Love in him. But I know you have made ſtrong Objections againſt him, prithee what can he ſay for himſelf?*

Hon. Why, he ſays, To do this by way of Opinion, ſeems abundance more honeſt, than to do it, and yet hold contrary to it in Opinion.

Greath. *A very wicked Anſwer, for tho' to let looſe the Bridle to Luſts, while our Opinions are againſt ſuch things, is bad; yet to ſin, and plead a Toleration ſo to do, is worſe; the one ſtumbles Beholders accidentally, the other pleads them into the Snare.*

Hon There are many of this Man's Mind, that have not this Man's Mouth, and *that* makes going on Pilgrimage of ſo little eſteem as it is.

Greath. *You have ſaid the Truth, and it is to be lamented: But he that feareth the King of Paradice, ſhall come out of them all.*

Chriſtiana. There are ſtrange Opinions in the World. I know one that ſaid 'twas time enough to repent when they came to die.

Greath. *Such are not over Wiſe: That Man would have been loath, might he have had a week to run twenty mile in his Life, to have deferred that Journey to the laſt hour of that Week.*

Hon. You ſay right, and yet the generality of them that count themſelves Pilgrims, do indeed do thus. I am, as you

an old Man, and have been a Travel-
in this Road many a day; and I have
n notice of many things.

I have ſeen ſome that have ſet out as if
would drive all the World afore them;
yet have in few days died as they in
Wilderneſs, and ſo never got ſight of
promiſed Land.

I have ſeen ſome that have promiſed no-
ng at firſt ſetting out to be Pilgrims, and
one would a thought could not have
ed a day, that have yet proved very
od Pilgrims.

I have ſeen ſome that have run haſtily
ward, that again have after a little time,
as faſt juſt back again.

I have ſeen ſome who have ſpoke very
ll of a Pilgrim's Life at firſt, that after a
ile have ſpoken as much againſt it.

I have heard ſome, when they firſt ſet
for Pradice, ſay poſitively, there is
h a place, who when they have been
moſt there, have come back again, and
d there is none.

I have heard ſome vaunt what they
uld do in caſe they ſhould be oppoſed,
t have even at a falſe Alarm fled Faith,
e Pilgrim's way, and all.

Now as they were thus in their way, *Freſh news of Trouble.*
ere came one running to meet them, and
id, Gentlemen, and you of the weaker
rt, if you love Life, ſhift for your ſelves,
r the Robbers are before you.

Great-heart. Then ſaid Mr. *Great-heart*, They 1 Part p.
e the three that ſet upon *Little-faith* here- 217.
fore. Well, ſaid he, we are ready for Great-
them; ſo they went on their way: Now heart's
Reſolution.

they looked at every Turning when they should a met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims?

Christiana *wisheth for In Inn.*

Christ. Christiana then wished for an Inn for her self and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: *So they asked if they might lye there that Night?*

Rom. 16. 23. Gaius. *They enter into his House.*

Gaius *Entertains them and how.*

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy* and the *Boys* the more glad for that the Inn-keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana*, and her Children, and *Mercy*; and another for Mr. *Great-heart* and the old Gentleman.

Greath. *Then said Mr.* Great-heart, *good* Gaius, *what hast thou for Supper? for these Pilgrims have come far to day, and are weary.*

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Greath. *We will be content with what thou hast in the House, for as much as I have proved thee, thou art never destitute of that which is convenient.* Then

Then he went down, and ſpake to the Cook, whoſe Name was *Taſte-that-which-is-good*, to get ready Supper for ſo many Pilgrims. This done, he comes up again, ſaying, Come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you; and while Supper is making ready, if you pleaſe, let us entertain one another with ſome good Diſcourſe: So they all ſaid, content.

Gaius his Cook.

Gaius. *Then ſaid* Gaius, *Whoſe Wife is this aged Matron? and whoſe Daughter is this young Damſel?*

Talk between Gaius and his Gueſts.

Greath. The Woman is the Wife of one *Chriſtian*, a Pilgrim of former times, and theſe are his four Children: The Maid is one of her Acquaintance, one that ſhe hath perſwaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they can but ſee any place where the old Pilgrim hath lain, or any print of his foot, it miſtreth Joy to their Hearts, and they covet to lie, or tread in the ſame.

Mark this.

Gaius. Then ſaid *Gaius*, is this *Chriſtian*'s Wife, and are theſe *Chriſtian*'s Children? I knew your Husband's Father, yea, alſo, his Father's Father. Many have been good of this ſtock, their Anceſtors dwelt firſt at *Antioch*, *Chriſtian*'s Progenitors (I ſuppoſe you have heard your Husband talk of them) were very worthy Men. They have above any that I know, ſhewed themſelves Men of great Vertue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have

Act. 11. 26.

Of Chriſtian's *Anceſtors.*

stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knock'd o'th' Head with Stones. *James* another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Father's steps, and come to their Father's End.

Acts 7. 59, 60. *Chap.* 12. 2

Greath. *Indeed Sir, they are likely Lads, they seem to chuse heartily their Father's Ways.*

Advice to Christiana *about her Boys.*

Gaius. That is it that I said, wherefore *Christiana*'s Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. *'Tis pity this Family should fall and be extinct.*

Gaius.

Gaius. Fall it cannot, but be diminish-
it may; but let *Christiana* take my Ad-
e, and that's the way to uphold it.
And *Christiana*, said this Inn-keeper, I
glad to see thee and thy Friend *Mercy*
gether here, a lovely Couple. And may
dvise, take *Mercy* into a nearer Relation
thee: If she will let her be given to *Mat-*
ew thy eldest Son: 'Tis the way to pre-
rve you a posterity in the Earth. So this
atch was concluded, and in process of time
ey were married: But more of that
reafter.

Mercy *and* Matthew *Marry.*

Gaius also proceeded, and said, I will
ow speak on the behalf of Women to take
way their Reproach. For as Death and the
Curse came into the World by a Woman,
so also did Life and Health; *God sent forth*
his Son, made of a Woman: Yea to shew how
much those that came after did abhor the
Act of their Mother; this Sex, in the old
Testament, coveted Children, if happily
this or that Woman might be the Mother
of the Saviour of the World. I will say a-
gain, that when the Saviour was come,
Women rejoyced in him, before either Man
or Angel. I read not that every man did
give unto Christ so much as one *Groat*,
but the Woman followed him, and mini-
stred to him of their Substance. 'Twas a
Woman that washed his Feet with Tears,
and a Woman that anointed his Body to
the Burial: They were Women that wept
when he was going to the Cross; and Wo-
men that followed him from the Cross, and
that sat by his Sepulcher when he was bu-
ried; They were Women that was first
with

Gen. 3. Gal. 4.

Why Women of old so much desired Children.

Luke 2. *Chap.* 8. 2, 3. *Chap.* 7. 37. 50. Joh. 11. 2. *Chap.* 12. 3. Luke 23. 27. Matt. 27. 55, 56, 60. Luke 24. 22, 23.

with him at his Reſurrection *Morn*, and Women that brought Tydings firſt to his Diſciples that he was riſen from the Dead: Women therefore are highly favoured and ſhew by theſe things that they are ſharers with us in the Grace of Life.

Supper ready.

Now the Cook ſent up to ſignifie that Supper was almoſt ready, and ſent one to lay the Cloth, the Trenchers, and to ſet the Salt and Bread in order.

Then ſaid *Matthew*, 'The ſight of this 'Cloth, and of this Forerunner of the Sup-'per, begetteth in a greater Appetite to 'my Food than I had before.

What to be gathered from laying of the Board with the Cloth and Trenchers.

Gaius. So let all miniſtring Doctrines to thee in this Life, beget *in* thee a greater deſire to ſit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of the Trenchers, and as ſetting of Salt upon the Board, when compared with the Feaſt that our Lord will make for us when we come to his Houſe.

So Supper came up, and firſt a *Heave-ſhoulder*, and a *Wave-breaſt*, was ſet on the Table before them: To ſhew that they muſt begin their *Meal* with Prayer and Praiſe to God. The *Heave-ſhoulder* *David* lifted his Heart up to God with, and with the *Wave breaſt*, *where his heart lay*, with that he uſed to lean upon his Harp when he played. Theſe two Diſhes were very freſh and good, and they all eat heartily well thereof.

Levit. 7. 32, 33, 34. Chap. 10. 14, 15. Pſal. 25. 1. Heb. 13. 15. Deut. 32. 14. Judg. 9. 13. Joh. 15. 1.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* ſaid to them, Drink freely, this is the Juice of the true

true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Diſh of Milk well crumbled: But *Gaius* ſaid, *Let the Boys have that, that they may grow thereby.* 2 Pet. 2. 1, 2.

A Diſh of Milk.

Then they brought up in courſe a Diſh of *Butter* and *Honey*. Then ſaid *Gaius*, Eat freely of this, for this is good to chear up, and ſtrengthen your Judgments and Underſtandings: This was our Lord's Diſh when he was a Child; *Butter and Honey ſhall he eat, that he may know to refuſe the Evil, and chuſe the Good.* Iſa. 7. 15.

Of Honey and Butter.

Then they brought them up a Diſh of Apples, and they were very good taſted Fruit. Then ſaid *Matthew*, May we eat Apples, ſince they were ſuch, by and with which the Serpent beguiled our firſt Mother?

A Diſh of Apples.

Then ſaid *Gaius*,

Apples were they with *which we were beguil'd,*
Yet Sin, *nor Apples hath our Souls defil'd,*
Apples forbid, if eat, corrupts the Blood:
To eat ſuch, when commanded, does us good:
Drink of his Flaggons then, thou, Church, his Dove,
And eat his *Apples, who art ſick of Love.*

Then ſaid 'Matthew, I made the Scruple, 'becauſe I a while ſince was ſick with eating of Fruit.

Gaius. Forbidden Fruit will make you ſick, but not what our Lord has tolerated.

While they were thus talking, they were preſented with another Diſh, and 'twas a diſh of *Nuts*. Then ſaid ſome at the Table, *Nuts* ſpoil tender Teeth, eſpecially the Song 6. 11.

A Diſh of Nuts.

Teeth

Teeth of Children; Which when *Gaius* heard, he said,

Hard Texts *are* Nuts *(I will not call them* Cheaters,)
Whose Shells *do keep their* Kernels *from the* Eaters.
Open then the Shells, and you shall have the Meat,
They here are brought, for you to Crack and Eat.

Then were they very merry, and sate at the Table a long time, talking of many things: Then said the old Gentleman, my good Landlord, while we are cracking your *Nuts*, if you please, do you open this Riddle.

A Riddle put forth by old Honest.

A man there was, tho' some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good *Gaius* would say; so he sate still a while, and then thus replyed:

Gaius *opens it.*

He that bestows his goods upon the Poor,
Shall have as much again, and ten times more.

Joseph *wonders.*

Then said *Joseph*, I dare say Sir, I did not think you could a found it out.

Oh! said *Gaius*, I have been trained up in this way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by experience that I have gained thereby: *There is*

Prov. 11 24.
Cha. 13. 7.

that scattereth, yet increaseth, and there is that with-holdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing; there is that maketh himself poor, yet hath great Riches.

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, this is a very

good

good man's House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any further. Matthew *and* Mercy *are married.*

The which *Gaius* the Host over-hearing, said, *With a very good Will my Child.*

So they stayed there more than a month, and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story: After Supper, the Lads desired a Bed, for that they were weary with Travelling: Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed, and they slept well, but the rest sit up all night: For *Gaius* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Great-heart*, What Sir, you begin to be drowzy, come rub up, now here's a Riddle for you. Then said Mr. *Honest*, let's hear it. *The Boys go to bed, the rest sit up.* *Old* Honest *Nods.*

Then said Mr. *Great-heart*,

He that will kill, must first be overcome:
Who live abroad would, first must die at home. *A Riddle.*

Hub, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No,

No, said *Gaius*, 'twas put to you, and 'tis expected that you should answer it.

Then said the old Gentleman,

He first by Grace must conquered be,
That sin would mortifie.
And who, that lives, would convince me,
Unto himself must die.

The Riddle opened.

It is right, said *Gaius*; good Doctrine and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin, besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmity?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

A Question worth the minding.

And now it comes in my mind, I will tell you a Story worth the hearing. There were two men that went on Pilgrimage, the one began when he was young, tho other when he was old: The young man had strong Corruptions to grapple with, the old mans were decayed with the decays of Nature; The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them had their Graces shining cleareſt, since both seemed to be alike?

A Comparison.

Honest. 'The young Mans doubtless For 'that which heads it against the greateſt op- 'position, gives best demonstration that it is 'strongest; especially when it also holdeth 'pace with that that meets not with half so 'much; as to be sure old Age does not.

Besides

Besides, I have observed, that old men ave blessed themselves with this mistake; amely, taking the decays of Nature for gracious Conquest over Corruptions, and have been apt to beguile themselves. deed old men that are gracious, are best le to give Advice to them that are young, cause they have seen most of the empti- s of things. But yet, for an old and a oung to set out both together, the young e has the advantage of the fairest dis- very of a Work of Grace within him, tho' e old man's Corruptions are naturally e weakest. *A mistake.*

Thus they sat talking till break of Day. ow when the Family was up, *Christiana* d her Son *James* that he should read a hapter; so he read the 53*d*. of *Isaiah*, hen he had done, Mr. *Honest* asked why was said, *That the Saviour is said to come of a dry ground, and also that he had no rm nor Comeliness in him?* *Another Question.*

Great-heart. Then said Mr. *Great-heart.* To e first I answer, Because, the Church of e Jews, of which Christ came, had then st almost all the Sap and Spirit of Religi- n. To the Second I say, the Words are oken in the Person of the Unbelievers, ho because they want that Eye that can e into our Princes Heart, therefore ey judge of him by the meanness of his tside.

Just like those that know not that pre- ous Stones are covered over with a homely rust; who when they have found one, cause they know not what they have ound, cast it again away as men do a com- on Stone.

Well,

Well, said *Gaius*. Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is one *Slaygood* a Giant, that doth much annoy the King's High-way in these parts: And I know whereabout his haunt is, he is Master of a number of Thieves; 'twould be well if we could clear these Parts of him.

Giant Slaygood *assaulted and slain.*

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet* and *Shield*; and the rest with Spears and Staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling of him, with a purpose after that to pick his Bones; for he was of the nature of *Flesh-eaters*.

He is found with one Feeble-mind *in his hand.*

Well, so soon as he saw Mr. *Great-heart*, and his Friends, at the mouth of his Cave, with their Weapons, he demanded what they wanted?

Great. We wanted thee; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way; wherefore come out of thy Cave. So he armed himself and came out and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. *Then said the Giant, Why are ye here on my ground?*

Great.

reath. To revenge the blood of Pilgrims, alſo told thee before; ſo they went to gain, and the Giant made Mr. *Greath.* back, but he came up again, and in the atneſs of his Mind, he let fly with ſuch tneſs at the Giant's Head and Sides, that made him let his Weapon fall out of his nd; ſo he ſmote him, and ſlew him, and off his Head, and brought it away to the . He alſo took *Feeble-mind* the Pilgrim, brought him with him to his Lodgings. hen they were come home, they ſhewed Head to the Family, and then ſet it up they had done others before, for a Ter- to thoſe that ſhould attempt to do as hereafter.

Feeble-mind *reſcued from the Giant.*

Then they asked Mr. *Feeble-mind* how fell into his hands?

Feeblem. Then ſaid the poor man, I am ickly man, as you ſee, and becauſe *Death* uſually once a day *knock at my Door*, I ought I ſhould never be well at home: betook my ſelf to a Pilgrim's Life; and e travelled hither from the Town of *ertain*, where I and my Father were n. I am a man of no ſtrength at all of Bo- nor yet of Mind, but would, if I could, I can but *craul*, ſpend my Life in the grim's way. When I came at the Gate t is at the head of the Way, the Lord that place did entertain me freely: Nei- objected he againſt my weakly Looks, againſt my *Feeble-mind*; but gave me h things that were neceſſary for my urney, and bid me hope to the end. hen I came to the Houſe of the *Interpre-*, I received much kindneſs there, and becauſe

How Feeble-mind *came to be a Pilgrim.*

because the Hill *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go so softly as I am forced to do. Yet still they came on, they bid me be of good Chear, and said that it was the will of their Lord, that *comfort* should be given to the *feeble-minded*, and so went on their own pace. When I was come up to *Assault-Lane*, then this *Giant* met with me, and bid me prepare for an *Encounter*; but alas, feeble one that I was, I had more need of a *Cordial*: So he came up and took me: I conceited he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridge, tho' I am as you see, but of a *feeble-mind*.

1 Thess. 5. 14.

Mark this.

Mark this.

Hon. *Then said old Mr.* Honest, *Have not you some time ago, been acquainted with one Mr.* Fearing *a* Pilgrim?

Feeble.

Feeble. Acquainted with him; Yes, He me from the Town of *Stupidity*, which th *four Degrees* to the Northward of the ty of *Destruction*, and as many off, of ere I was born; Yet we were well ac- inted, for indeed he was mine Uncle, y Father's Brother; he and I have been uch of a Temper, he was a little shorter an I, but yet we were much of a Com- lexion.

Mr. Fearing *Mr.* Feeble-mind's *Uncle.*

Hon. 'I perceive you knew him, and I im apt to believe also that you were re- lated one to another; for you have his whitely look, a Castle like his with your Eye, and your Speech is much alike.

Feeble-mind *has some of Mr.* Fearing's *Features.*

Feeb. Most have said so, that have known both, and besides, what I have read in im, I have for the most part found in my lf.

Gaius. 'Come Sir, said good *Gaius*, be of good chear, you are welcome to me, and to my House; and what thou hast a mind to, all for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Gaius *comforts him.*

Notice to be taken of providence.

Feebl. Then said Mr. *Feeble-mind*, This is nexpected favour, and as the Sun-shining ut of a very dark Cloud: Did Giant *Slay-good* intend me this Favour when he stop'd me, and resolved to let me go no further? Did he intend that after he had rifled my ockets, I should go to *Gaius mine Host*? Yet so it is.

Tydings how one Not-right *was slain with a Thunder-bolt, and* Mr. Feeble-minds *Comment upon it.*

Now, just as Mr. *Feeble-mind*, and *Gaius* was thus in talk, there comes one run- ning, and called at the door and told, That about a Mile and an half off, there was one

Mr.

Mr. *Not-right* a Pilgrim, ſtruck dead upon the place where he was, with a *Thunder-bolt*.

Feeb. Alas! ſaid Mr. *Feeblemind*, is he ſlain? he overtook me ſome days before I came ſo far as hither, and would be my Company-keeper: He alſo was with me when *Slay-good* the Giant took me, but I was nimble of his heels, and eſcaped: But it ſeems, he eſcaped to die, and I was took to live.

What, one would think, doth ſeek to ſlay outright,
Oft-times delivers from the ſaddeſt Plight.
That very Providence, *whoſe Face is* Death,
Doth oft-times, to the lowly, Life bequeath.
I taken was, he did eſcape and flee,
Hands croſt gives Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* were Married; alſo *Gaius* gave his Daughter *Phebe* to *James*, *Matthew*'s Brother, to Wife; after which time, they yet ſtaied above ten days at *Gaius*'s Houſe, ſpending their time, and the Seaſons, like as Pilgrims uſe to do.

The Pilgrims prepare to go forward.

When they were to depart, *Gaius* made them a Feaſt, and they did eat and drink, and were merry. Now the Hour was come that they muſt be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, that at his Houſe, it was not the Cuſtom for *Pilgrims* to pay for their Entertainment. He boarded them by the year, but looked for his pay from the good *Samaritan*, who had promiſed him at his return, whatſoever Charge he was at with them, faithfully to repay him. Then ſaid Mr. *Great-heart* to him,

Luke 10. 33,34,35.

How they greet one another at parting.

1 Joh. 5. 6.

Great.

Great. 'Beloved, thou doſt faithfully, whatſoever thou doſt, to the Brethren and to Strangers, which have born witneſs of thy charity before the Church. Whom if thou (yet) bring forward on their journey after a godly ſort, thou ſhalt do well.

Then *Gaius* took his leave of them all, and his Children, and particularly of Mr. *Feeble-mind.* He alſo gave him ſomething to drink by the way.

Gaius *his laſt kindneſs to* Feeble-mind.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which, when Mr. *Great-heart* eſpied, he ſaid, come, Mr. *Feeble-mind*, pray do you go along with us, I will be your *Conductor*, and you ſhall fare as the *reſt*.

Feebl. 'Alas, I want a ſuitable companion, you are all luſty and ſtrong, but I, as you ſee, am weak; I chuſe therefore rather to come behind, leſt, by reaſon of my many infirmities, I ſhould be both a burthen to my ſelf, and to you. I am as I ſaid, a man of a weak and feeble mind, and ſhall be offended and made weak at that which others can bear. I ſhall like no laughing, I ſhall like no gay attire, I ſhall like no unprofitable queſtions. Nay, I am ſo weak a man, as to be offended with that which others have a liberty to do. I do not know all the *truth*; I *am* very ignorant *Chriſtian-man*; ſometimes if I hear ſome *rejoyce* in the *Lord*, it troubles me becauſe I cannot do ſo too. It is with me, as it is with a weak man *among* the ſtrong, or as with a ſick man among the healthy, or as a Lamp deſpiſed. (He that is ready to ſlip with his feet, is as a *lamp* deſpiſed in the *thoughts* of him that is at *eaſe*,) that I know not what to do.

Feeble-mind *for going behind.*

His excuſe for it.

Job. 12.5.

Great.

Great-heart's *Commission.* 1 Thes. 5. 14. Rom. 14. 1 Cor. 8. *Chap.* 9. 22. *A Christian Spirit.* Psal. 38. 17. *Promises.*

Great. But Brother, said Mr. *Great-heart*, I have it in *commission*, to comfort the *feeble-minded*, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind.

Now, all this while they were at *Gaius's* door; and behold, as they were thus in the heat of their discourse, Mr. *Ready-to-halt* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage.

Feebl. *Then said Mr.* Feeble-mind *to him, Man! how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome, good Mr.* Ready-to-halt, *I hope thee and I may be some help.*

Feeble-mind *glad to see* Ready-to-halt *come by.*

Ready-to. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feebl. *Nay, said he, tho' I thanked thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a Dog.*

Ready-to. If either my *self*, or my *Crutches* can do thee a pleasure, we are both at thy Command, good Mr. *Feeble-mind.*

Thus therefore they went on, Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-halt* came behind

d with his Crutches: then said Mr. *Hon.* Hon. *Pray Sir, now we are upon the Road,* *New Talk.*
us some profitable things of some that have
e on Pilgrimage before us.

Greath. With a good Will. I suppose you
e heard how *Christian* of old, did meet
h *Apollyon* in the Valley of *Humiliation*,
also what hard work he had to go tho-
the Valley of the Shadow of Death.
So I think you cannot but have heard
w *Faithful* was put to it with *Madam Van-* 1 Part
with *Adam* the First, with one *Dis-con-* *from* pag.
, and *Shame*; four as deceitful Villains, 111, to
a man can meet with upon the Road. pag. 122.

Hon. *Yes, I have heard of all this; but in-*
d good Faithful, *was hardest put to it with*
me, he was an unwearied one.

Greath. Ai, for as the Pilgrim well said,
of all men had the wrong Name.

Hon. *But pray Sir, where was it that* Chri-
n and Faithful *met* Talkative? *that same*
also a notable one.

Greath. He was a confident fool, yet
y follows his ways.

Hon. *He had like to a beguiled* Faithful.

Greath. Ai, But *Christian* put him into a 1 Part
y quickly to find him out. Thus they pag. 123.
t on till they came at the place where pag. 127.
ngelist, met with *Christian* and *Faithful*, pag. 144.
Prophesied to them of what should be-
them at *Vanity-Fair*.

Greath. Then said their *Guide*, Hereas
s did *Christian* and *Faithful* meet with
ngelist, who Prophesied to them of what
ubles they should meet with at *Vanity-*
r,

Hon. *Say you ſo! I dare ſay it was a h Chapter that then he did read unto them.*

1 Part, pag. 157, &c.

Greath. 'Twas ſo, but he gave them courag ment withal. But what do we t of them, they were a couple of Lion-Men; they had ſet their Faces like Fli Don't you remember how undaunted t were when they ſtood before the Judge

Hon. *Well* Faithful, *Bravely ſuffered!*

Greath. So he did, and as brave thin came on't: For *Hopeful* and ſome othe as the Story relates it, were Converted his Death.

Hon. *Well, but pray go on; for you well acquainted with things.*

Greath. Above all that *Chriſtian* met wi after he had paſſed thorow *Vanity-Fair*, o *By-ends* was the arch one.

1 Part, pag. 167.

Hon. *By-ends; what was he?*

Greath. A very arch Fellow, a dow right Hypocrite; one that would be Re gious, which way ever the World went, ſo cunning, that he would be ſure neith to loſe nor ſuffer for it.

He had his *Mode* of Religion for eve freſh occaſion, and his Wife was as go at it as he. He would turn and change fro Opinion to Opinion; yea, and plead ſ ſo doing too. But far as I could learn, came to an ill End with his *By-ends*, nor d I ever hear that any of his Children we ever of any Eſteem with any that tru feared God?

They are come within ſight of Vanity. Pſal. 21.16.

Now by this time, they were come wit in ſight of the Town of *Vanity*, where *nity-Fair* is kept. So when they ſaw t they were ſo near the Town, they conſult

th one another how they ſhould paſs
orow the Town, and ſome ſaid one thing,
d ſome another. At laſt Mr. *Great-heart*,
id, I have, as you may underſtand, often
en a *Conductor* of Pilgrims thorow *this*
own; now I am acquainted with one
r. *Mnaſon*, a *Cypruſian* by Nation, an old
ſciple, at whoſe Houſe we may Lodge.
you think good, ſaid he, we will turn
there.

They enter into one Mr. Mnaſon's to Lodge.

Content, ſaid old *Honeſt*; Content, ſaid *Chriſtiana*: Content, ſaid Mr. *Feeble-mind*; nd ſo they ſaid all. Now you muſt think was *Even-tide*, by that they got to the utſide of the Town; but Mr. *Great-heart* new the way to the Old man's Houſe. So ither they came; and he called at the oor, and the Old man within knew his ongue ſo ſoon as ever he heard it; ſo he ened, and they all came in. Then ſaid *naſon* their Hoſt, how far have ye come day? So they ſaid, from the Houſe of *ius* our Friend. I promiſe you, ſaid he, u have gone a good ſtitch, you may well a weary; ſit down. So they ſat down.

Greath. *Then ſaid their Guide, Come what hear Sirs, I dare ſay you are welcome to my riend?*

They are glad of the tertainment.

Mna. I alſo, ſaid Mr. *Mnaſon*, do bid you elcome; and whatever you want, do t ſay, and we will do what we can to get for you.

Hon. *Our great Want, a while ſince, was Harbour, and good Company, and now I hope e have both.*

Mna. For Harbour, you ſee what it is; t for good Company, that will appear in

Greath. *Well, said Mr.* Great-heart, *you have the Pilgrims into their Lodging?*

Mna. I will, said Mr. *Mnason.* So he had them to their respective Places; and also shewed them a very fair Dining-room where they might be, and Sup together until time was come to go to rest.

Now when they were set in their places and were a little cheary after their Journey, Mr. *Honest* asked his Landlord if there were any store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good People in the Town.

Hon. *But how shall we do to see some of them? for the sight of good men to them that are going on Pilgrimage, is like to the appearing of the Moon and Stars to them that are sailing upon the Seas.*

Mna. Then Mr. *Mnason* stamped with his Foot, and his Daughter *Grace* came up; to her he said unto her, *Grace*, go you, tell my Friends, Mr. *Contrite*, Mr. *Holyman*, Mr. *Love-saints*, Mr. *Dare-not-lie*, and Mr. *Penitent*; that I have a Friend or two at my House, that have a mind this Evening to see them.

Some sent for.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason* their Landlord, My Neighbours, I have, as you see, a company of *Strangers*, come to my House; they are Pilgrims: They come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? point-

nting with his Finger to *Chriſtiana*. It *Chriſtiana*, the Wife of *Chriſtian*, that ous Pilgrim, who with *Faithful* his Bro- were ſo ſhamefully handled in our n. At that they ſtood amazed, ſay- We little thought to ſee *Chriſtiana*, *Grace* came to call us, wherefore is a very comfortable Surprize. Then asked her of her welfare, and if theſe g men were her Husbands Sons. And en ſhe had told them they were; they The King whom you love, and ſerve, e you as your Father, and bring you re he is in Peace.

Hon. *Then Mr.* Honeſt *(when they were ſat down) asked Mr.* Contrite *and the reſt, in what poſture their Town was at pre-*

Some talk betwixt Mr. Honeſt *and* Contrite.

Cont. You may be ſure we are full of y in Fair-time. * 'Tis hard keeping Hearts and Spirits in any good Order, we are in a cumbred condition. He lives in ſuch a place as this is, and has to do with ſuch as we have, has of an *Item* to caution him to take every moment of the day.

* *The Fruit of Watchfulneſs.*

Hon. *But how are your Neighbours for Peaceableneſs.*

Cont. They are much more moderate than formerly. You know how *Chriſtian* and *Faithful* were uſed at our Town; of late, I ſay, they have been far more moderate. I think the Blood of *Faithful* lies with load upon them till now; for they burned him, they have been forced to burn any more: In *thoſe* days were afraid to walk the Streets, but *now*

Perſecution not ſo hot at Vanity Fair *as formerly.*

we can ſhew our Heads. *Then* the Name of a Profeſſor was odious, *now*, eſpecially in ſome parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then ſaid Mr. Contrite *to them, Pray how fareth it with you in your Pilgrimage, how ſtands the Country affected towards you?*

Hon. It happens to us, as it happeneth to Way-faring-men; ſometimes our way is clean, ſometimes foul; ſometimes up-hill, ſometimes down-hill; We are ſeldom at a Certainty. The Wind is not always on our backs, nor is every one a Friend that we meet with in the Way. We have met with ſome notable Rubs already; and what are yet behind we know not, but for the moſt part we find it true, that has been talked of old, *A good Man muſt ſuffer Trouble.*

Contrit. *You talk of Rubs, what Rubs have you met withal?*

Hon. Nay ask Mr. *Great-heart* our Guide, for he can give the beſt Account of that.

Great. We have been beſet three or four times already: Firſt *Chriſtiana* and her Children were beſet with two Ruffians that they feared would take away their Lives; We was beſet with Giant *Bloody-man*, Giant *Maul*, and Giant *Slay-good*. Indeed we did rather beſet the laſt, that were beſet of him: And thus it was. After we had been ſome time at the Houſe of *Gaius, mine Hoſt, and of the whole Church*, we were minded upon a time to take our Weapons with us, and go ſee if we could light upon any of thoſe that were Enemies

Pilgrims; (for we heard that there was
otable one thereabouts.) Now *Gaius*
ew his *Haunt* better than I, becauſe he
elt thereabout, ſo we looked and look-
till at laſt we diſcerned the mouth of
Cave; then we were glad, and pluck'd
our Spirits. So we approached up to
Den, and lo when we came there, he
dragged by meer force into his Net,
s *poor man*, Mr. *Feeble-mind*, and was
out to bring him to his End. But when
ſaw us, ſuppoſing as we thought, he had
d another Prey, he left the poor Man
his Hole, and came out. So we fell to it
ſore, and he luſtily laid about him; but
concluſion, he was brought down to the
ound, and his Head cut off, and ſet up
the Way-ſide for a Terror to ſuch as
uld after practiſe ſuch Ungodlineſs. That
tell you the Truth, here is the Man him-
f to affirm it, who was as a Lamb taken
t of the Mouth of the Lyon.

Feebl. *Then ſaid Mr.* Feeble-mind, *I
nd this true to my Coſt, and Comfort; to
Coſt, when he threatned to pick my Bones
ry moment; and to my Comfort, when I
Mr.* Great-heart *and his Friends with
ir Weapons approach ſo near for my* Delive-
nce.

Holym. Then ſaid Mr. *Holy-m.* There are
o things that they have need to be poſ-
ſed with that go on Pilgrimage, *Courage*
d an *unſpotted Life*. If they have not
ourage, they can never hold on their way;
d if their Lives be *looſe*, they will make
very Name of a *Pilgrim* ſtink. *Mr.* Love-

Love-ſaint. Then ſaid Mr. *Love-ſaint*, I hope this

Mr. Holy-man's Speech.

Mr. Love-ſaint's Speech.

this Caution is not needful amongst you? But truly there are many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Mr. Dare-not-ly *his Speech.*

Dare-not. *Then said Mr.* Dare-not-ly, *That's true; thy neither have the Pilgrims* Weed *nor the Pilgrims Courage; they go not uprightly, but all awry with their Feet, one Shoe goeth* inward, *another* outward, *and their Hosen out behind*; there a *Rag*, and there a *Rent*, to the Disparagement of their Lord.

Mr. Penitent *his Speech.*

Penit. These things said Mr. *Penitent* they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrims Progress, as they desire, until the way is cleared of these Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while at the House of this Mr. *Mnason*, who in process of time gave his Daughter *Grace* unto *Samuel Christiana's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

The time, as I said, that they lay here was long (for it was not now as in former times.) Wherefore the *Pilgrims* grew acquainted with many of the good People of the Town, and did them what service they could. *Mercy*, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth, for *Grace*, *Phebe*, and *Martha*

they were all of a very good Nature, and did much good in their place. They were also all of them very fruitful, so that *Christian*'s Name, as was said before was like a vine in the World.

While they lay here, there came a *Monster* out of the *woods*, and slew many of the people of the Town. It would also carry away their Children, and teach them to suck it's Whelps. Now no man in the Town durst so much as face this *Monster*; but all men fled when they heard of the noise of his *coming*. *A Monster.*

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven heads and ten Horns. *It made great havock of Children, and yet it was governed by a Woman.* This *Monster* propounded Conditions to men; and such men as loved their Lives more than their Souls, accepted of those Conditions. So they came under. Rev. 17. 3. *His Shape.* *His Nature.*

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason*'s House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lye*, and Mr. *Penitent* with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great disdain, but they so be-laboured him, being sturdy Men at Arms, that they made him make a Retreat: so they came home to Mr. *Mnason*'s House again. *How to ingage.*

The *Monster*, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town, also these Seasons did these valiant Worthies watch him in, and did continually assault him; in so much that in process of time, he became not only wounded, but lame; also he has not made that havock of the Townsmens Children, as formerly he has done. And it is verily believ'd by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town, so that many of the People that wanted their taste of things, yet had a Reverend Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser sort that could see no more than a *Mole*, nor understand more than a Beast, these had no reverence for these Men, nor took they notice of their Valour or Adventures.

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart therein to commit each other to the Protection of their Prince. There was again, that brought them of such things as they had that was fit for the weak, and the strong for the Women, and the Men; and so
Act. 28. 10 *laded* them with such things as was necessary.

Then they set forwards on their way

nd their Friends accompanying them so
r as was convenient; they again commit-
ed each other to the Protection of their
ing, and parted.

They therefore that were of the Pil-
rims Company went on, and Mr. Great-
rt went before them; now the Women
nd Children being weakly, they were
rced to go as they could bear, by this
eans Mr. *Ready-to-halt* and Mr. *Feeble-*
ind had more to sympathize with their
Condition.

When they were gone from the Towns-
nen, and when their Friends had bid
hem farewel, they quickly came to the
lace where *Faithful* was put to Death:
There therefore they made a stand, and
hanked him that had enabled him to bear
is Cross so well, and the rather, because
hey now found that they had a benefit by
uch a manly Suffering as his was.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joyned himself to *Christian* after that *Faithful* was dead. 1 Part, P. 285.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over-against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that Men of that Knowledge and ripeness of Wit as they were, should be

so

so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Vertue upon the foolish Eye.

1. Part, pag. 189. I saw now that they went on till they came at the River that was on this side of the delectable Mountains: To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Meadows are green all the year long, and where they might lie down safely.

Psal. 23.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the nurshing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man, Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harboured, succoured and nourished, and that none of them might *be lacking in time to come.* This man, if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, and Drink, and Cloathing: here they will be kept from Thieves and Robbers, for this Man will die before one of

Heb. 5. 2. Isa. 40. 11.

Jer. 23. 4. Ezek. 34. 11, 12, 13, 14, 15, 16.

of those committed to his trust, shall be lost. Besides, here they shall be sure to have *good nature* and *admonition*, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account. Also here, as you see are delicate *Waters*, pleasant *Meadows*, dainty *Flowers*; variety of *Trees*, and such as bear *wholsom Fruit*. Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebub*'s Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was for that all this was to be at the Charge of the King, and so was an Hospital to young Children, and *Orphans*.

Now they went on: And when they were come to *By-path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Giant *Despair*, and put into *Doubting*-Castle; They sat down and consulted what was best to be done, to wit, now they were so strong and had got such a Man as Mr. *Great-heart* for their Conductor; whether they had not best to make an attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *Unconsecrated* Ground, another said they might, provided their end was good; but Mr. *Great-heart* said, Though that

They being come to By-path *Stile, have a mind to have a pluck with Giant* Despair.

1 Part, p. 191, 195.

that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith: And I pray with whom should I fight this good Fight, if not with Giant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*, I will, and so will we too, said *Christian*'s four Sons, *Matthew*, *Samuel*, *James* and *Joseph*, for they were young Men and strong.

1 John 2. 13, 14.

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their *Guard*, until they came back, for in that place the Giant *Despair* dwelt so near, they keeping in the Road, *A little Child might lead them.*

Isa. 11. 6.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting* Castle, to look for Giant *Despair*: When they came at the Castle Gate, they knocked for Entrance with an unusual Noise, At that the old Giant comes to the Gate, and *Diffidence* his Wife follows: Then said he, Who, and what is he, that is so hardy as after this manner to molest the Giant *Despair*? Mr. *Great-heart* replyed, It is I, *Great-heart*, one of the King of the Celestial Country's Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance; prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubting* Castle.

Now

Now Giant *Despair*, because he was a Giant, thought no Man could overcome him, and again, thought he, since heretofore I have made a conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out: he had a Cap of Steel upon his Head, a Breast-plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand: Then these six Men made up to him, and beset him, behind and before; also when *Diffidence* the Giantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, *but was very loth to dye*: He strugled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders.

Despair *has overcome Angels.*

Despair *is loth to die.*

Then they fell to demolishing *Doubting* Castle, and that you know might with ease be done, since Giant *Despair* was Dead. They were seven Days in destroying of that; and in it of Pilgrims, they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead mens Bones the Dungeon was.

Doubting *Castle demolished.*

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid* into their Protection, for they were honest People, tho' they were

Prisoners

Prisoners in *Doubting* Castle, to that Tyrant Giant *Despair*. They therefore I say, took with them the Head of the Giant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind*, and *Ready-to-halt* saw that it was the Head of Giant *Despair* indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she play'd them a Lesson, and *Ready-to-halt* would Dance. So he took *Despondencie*'s Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have Musick and Dancing for Joy.

As for Mr. *Despondency*, the Musick was not much to him, he was for feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of *Giant Despair*, and set it upon a Pole by the High-way side, right over against the Pillar that *Christian* erected for a *Caution* to Pilgrims that came after, to take heed of entring into his Grounds.

Then

Then he writ under it upon a Marble-stone, these Verses following.

A Monument of Deliverance.

This is the Head of him, whose Name only,
In former times, did Pilgrims *terrifie.*
His Castle's down, and Diffidence *his Wife.*
Brave Master Great-heart *has bereft of Life.*
Despondency, his Daughter Much-afraid,
Great-heart, *for them also the man has play'd.*
Who hereof doubts, if he'l but cast his Eye
Up hither, may his Scruples satisfie.
This Head, also when doubting Cripples dance,
Doth shew from Fears they have Deliverance.

When these men had thus bravely shewed themselves against *Doubting-Castle*, and had slain Giant *Despair*; they went forward, and went on till they came to the *Delectable* Mountains, where *Christian* and *Hopeful* refreshed themselves with the varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them as they had done *Christian* before, unto the delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. *Great-heart* (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

The Guides Speech to the Shepherds.

Then Mr. *Great-heart* replyed,

First here's Christiana *and her Train,*
Her Sons, & her Sons Wives, who like the Wain,
Keep by the Pole, and do by Compass Steer,
From Sin to Grace, else they had not been here.
Next here's old Honest *come on* Pilgrimage,
Ready-to-halt *too, who I dare ingage,*
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.

Despon-

Tho' *Doubting* Caſtle be demoliſhed,
And the Giant *Deſpair* hath loſt his head
Sin can rebuild the Caſtle, mak't remain,
And make *Deſpair* the Giant live again.

Deſ-

espondency, good Man, is coming after, nd ſo alſo is Much-afraid, *his Daughter. ay we have Entertainment here, or muſt e further go? let's know whereon we truſt.*

Then ſaid the Shepherds; This is a comfortable Company, you are welcome to us, for we have for the *Feeble*, as for the *ſtrong*; our Prince has an Eye to what is done to the leaſt of theſe. Therefore Infirmity muſt not be a block to our Entertainment. So they had them to the Palace door, and then ſaid unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-hault*, come in Mr. *Deſpondency*, and Mrs. *Much-afraid* his Daughter. Theſe Mr. *Great-heart*, ſaid the Shepherds to the Guide, we call in by Name, for that they are moſt ſubject to draw back; but as for you, and the reſt that are *ſtrong*, we leave you to your wonted liberty. Then ſaid Mr. *Great-heart*, This day I ſee that Grace doth ſhine in your faces and that you are my Lord's Shepherds indeed; for that you have not puſhed theſe diſeaſed neither with ſide nor ſhoulder, but have rather ſtrewed their way into the Palace with Flowers, as you ſhould.

Their Entertainment. Mat. 25. 40.

A Deſcription of falſe Shepherds. Exek. 34. 21.

So the Feeble and Weak went in, and Mr. *Great-heart*, and the reſt did follow. When they were alſo ſet down, the Shepherds ſaid to thoſe of the weakeſt ſort, what is it that you would have? For ſaid they, all things muſt be managed here, to the ſupporting of the weak, as well as to the warning of Unruly.

So

So they made them a Feast of things easie of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields and shewed them first, what they had shewed to *Christian* before.

Mount-Marvel. 1 Part, pag. 226.

Then they had them to some new places. The first was *Mount-Marvel*, where they looked, and behold a Man at a Distance, *that tumbled the Hills about with Words.* Then they asked the Shepherds what that should mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrims Progress*. And he is set there to teach Pilgrims how to believe down, or to tumble out of their ways, what Difficulties they should meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a man above many.

Mark 11. 23, 24.

Mount-Innocent.

Then they had them to another place, called *Mount-Innocent*. And there they saw a man cloathed all in White; and two men, *Prejudice*, and *Ill-will*, continually casting Dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in little

the time fall off again, and his Garment would look as clear as if no Dirt had been caſt thereat.

Then ſaid the Pilgrims, what means this? The Shepherds anſwered, This man is named *Godly-man*, and the Garment is to ſhew the Innocency of his Life. Now thoſe that throw Dirt at him, are ſuch as hate his *Well-doing*, but as you ſee the dirt will not ſtick upon his Cloaths, ſo it ſhall be with him that liveth truly Innocently, in the World. Whoever they be that would make ſuch men dirty, they labour all in vain; for God, by that a little time is ſpent will cauſe that their *Innocence* ſhall break forth as the Light, and their Righteouſneſs as the Noon-day.

Then they took them, and had them to *Mount-Charity* where they ſhewed them a man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that ſtood about him; yet his Bundle or Role of Cloth was never the leſs. *Mount-Charity.*

Then ſaid they, what ſhould this be? This is, ſaid the Shepherds, to ſhew you, that he that has a Heart to give of his Labour to the Poor, ſhall never want wherewithal. He that watereth, ſhall be watered himſelf. And the Cake that the Widow gave to the Prophet, did not cauſe that the had ever the leſs in her Barrel.

They had them alſo to a place where they ſaw one *Fool*, and one *Wan-wit*, waſhing *The work of one Fool, and one Wan-wit*

ing of an *Ethiopian* with intention to make him white, but the more they washed him the blacker he was. They then asked the Shepherds what that *should* mean? So they told them, saying, Thus shall it be with the vile person; all means used to get such a one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all Hypocrites.

1 Part, pag. 211.

Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would if it might be, see the Hole in the Hill; or that, commonly called the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken a while. So she hearkened, and heard one saying, *Cursed be my Father for holding of my feet back from the way of Peace and Life*; and another said, *O that I had been torn in pieces before I had, to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny my self rather than come to this place.* Then there was as if the very Earth had groaned, and quaked under the feet of this young woman for fear; so she looked white and came trembling away, saying, Blessed be he and she that is delivered from this place.

Mercy has a mind to see the Hole in the Hill.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But *Mercy* being a young, and breeding Woman, longed for something that she saw not there, but was ashamed to ask. Her Mo-

ther-in-law then asked her what she ailed, for she looked as one not well. Then said *Mercy*, *There is a Looking-glass hangs up in the Dining-room*, off of which I cannot take my mind: if therefore I have it not, I think I shall Miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame. but a Vertue, to long for such a thing as ~~that~~; so *Mercy* said, Then Mother, if you please ask the Shepherds if they are willing to sell it. *Mercy longeth, and for what.*

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the Holes in his Hands, in his Feet, and his Side. Yea such an Excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign. *It was the Word of God.* Jam. 1. 23. 1 Cor. 13. 12. 2 Cor. 3. 18.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*,) and said anto them. There is one of my Daughters a breeding 1 Part. pag. 207

Woman

Woman, that, I think doth long for some-thing that she hath seen in this House, and she thinks she shall miscarry if she should by you be deny'd.

She doth not lose her longing.

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her *Mercy* what is that thing thou wouldest have? Then she blushed and said, the great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave thanks and said, By this I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joyned with Mr. *Great-heart* to the slaying of *Giant Despair*, and the demolishing of *Doubting* Castle.

How the Shepherds adorn the Pilgrims.

About *Christiana*'s Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-Rings in their Ears, and Jewels on their Fore-heads.

When they were minded to go hence they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them these Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

1 Part, pag. 213.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this *company* had over the other. 1 Part, pag. 238.

From hence they went on Singing, and they said,

Behold, how fitly are the Staes set!
For their Relief, that Pilgrims are become:
And how they us receive without one let,
That make the other Life our Mark and Home.
What Novelties they have, to us they give,
That we, tho' Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him [illegible] *Great-heart* their Guide, did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him the Character of his Rebellion at his back. And this I have to say concerning this man, he would hearken to no Counsel, but once falling, perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay hands on him, to turn him into the way again. But this *Turn-a-way resisted him*, and

1 Part, pag. 215.

having done much *despite* unto him, he got away over the Wall, and so escape his hands.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made Answer, saying, I am one whose name is *Valiant-for-Truth*, I am Pilgrim, and am going to the Celestial City. Now I was in my way, there was three men did beset me, and propounded unto me these three things, 1. Whether I would become one of them? Or go back from whence I came? Or die upon the place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the place from whence I came, had I not found Incommidity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see some of the Mar-

One Valiant for Truth beset with Thieves.

Prov. 1. 10, 11, 12, 13, 14.

How he behaved himself, and put them to flight.

Marks of their Valour, and have also carried away with them some of mine. They are but just now gone, I suppose they might, ns the saying is, hear your Horse dash, and so they betook them to flight.

Great-h. But here was great odds, three against one.

Valiant. 'Tis true, but little and more are nothing to him that has the Truth on his side, *though an Host should encamp against me, said one, my Heart shall not fear. Tho War should rise against me, in this will I be confident*, &c. Besides said he I have read in some Records, that one Man has fought an Army; And how many did *Sampson* slay with the Jaw-Bone of an Ass!

Great-h. Then said the Guide, why did you not cry out that some might have come in for your Succour.

Valiant. So I did to my King who I knew could hear and afford invisible help and that was sufficient for me.

Great-h. Then said *Great-heart* to Mr. *Valiant-for-Truth*, Thou hast worthily behaved thy self; Let me see thy Sword; so he shewed it him.

When he had taken it in his hand, and looked thereon a while, he said Ha! It is a right *Jerusalem* Blade.

Valiant. It is so. Let a man have one of these Blades, with a hand to wield it and skill to use it, and he may venture upon an Angel with it. He need not fear its holding if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh and Bones, and Soul, and Spirit, and all.

Great-h. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my Sword did cleave to my Hand, and when they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most courage.

Greath. *Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us, for we are thy Companions.*

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. *Greatheart* was delighted in him (for he loved one greatly that he found to be a man of of his Hands) and because there was in his company them that were feeble and weak: Therefore he questioned with him about many things; as first, *What Countrey Man he was?*

Valiant. I am of *Darkland*, for there I was born, and there my Father and Mother are still.

Greath. *Darkland*, said the Guide, *Doth not that lie on the same Coast with the City of* Destruction?

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this; we had one Mr. *Telltrue* came into our parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrims Life. It was also confidently reported, how he had kill'd a *Serpent* that did come out to resist him in his

is Journy, and how he got through to
hither he Intended. It was also told
hat welcom he had to all his Lords Lodg-
gs; specially when he came at the Gates
the Celestial City. For there said the
an, He was received with sound of Trum-
et, by a company of shining Ones. He told
also how all the Bells in the City did ring
r Joy at his Reception and what Gold-
n Garments he was cloathed with; with
ony other things that now I shall forbear
relate. In a word, that Man so told the
ory of *Christian* and his Travels that my
eart fell into a burning hast to be gone
ter him, nor could Father or Mother stay
e, so I got from them, and am come thus
r on my way.

Greath. *You came in at the Gate did you*
t?

Valiant. Yes yes. For the same Man also
ld us, that all would be nothing If we
d not begin to enter this way at the Gate.
[illegible] *Guide to* Christi-
a, *the Pilgrimage of your Husband, and*
at he has gotten thereby, is spread abroad
and near.

Valiant. Why is this *Christian*'s Wife.

Greath. Yes, that it is, and these are
her four Sons

Valiant. What! and going on Pilgrim-
e too?

Greath. *Yes verily they are following after.*

Valiant. It glads me at the Heart! good-
n! How Joyful will he be, when he
ll see them that would not go with him
to enter him, in at the Gates into the
y?

Great. Without doubt it will be a comfort to him; for next to the Joy of seeing himself there, It will be a Joy to meet there his Wife and his Children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there?

Great. Do they think they shall know themselves then Or that they shal rejoice to see themselves in that bliss & if they think they shall know and do these why not now others and rejoice in their Welfare also?

Again Since Relations are our second self tho that state will be dissolved, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabout you are as to this. Have you any more things to ask me about my Beginning to come on Pilgrimage?

Great. Yes, was your Father & Mother willing that you should become a Pilgrim

Valiant. Oh, no. They used all means imaginable to perswade me to stay at home

Great. What could they say against it

Valiant. They said it was an idle Life and if I my self were not inclined to Sloth and Laziness: I would never contenance Pilgrims Condition.

Great. And what did they say else?

Valiant. Why, They told me that it was a dangerous way, yea the most dangerous way in the World, said they, is that which the Pilgrims go.

Did they shew you wherein the Way is so dangerous.

Valiant Yes, And that in many particulars.

Greath. Name some of them.

Valiant. They told me of the *Slough* of *Despond*, where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket-Gate* for Entrance. They told me also of the Wood and Dark Mountains, of the Hill *Difficulty*, of the Lyons and also of the three Gyants *Bloody-man*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of *Humiliation*, and that *Christian* was by him almost bereft of Life. Besides, said they you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps, and Gins. They told me also of *Gyant Despair*, of *Doubting-Castle*, and of the Ruine that the Pilgrims met with there. Further They said I must go over the enchanted Ground which was dangerous. And that after all this I should find a River, over which I should find no Bridge, and that that River did lye betwixt me and the Celestial Country.

Greath. And was this all?

Valiant. No. They also told me that this way was full of Deceivers, and of Persons that lain wait there to turn good Men out of their Path.

Greath. But how did they make that out?

Valient. They told me that Mr. *World-wise-man* did there lye in wait to deceive.

They

They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up: that the *Flatterer* would ketch me in his Net, or that with green-headed *Ignorance* I would presume to go on the Gate, from whence he was always sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Greath. *I promise you, This was enough to discourage. But did they make an end here?*

Valiant. No stay. They told me also of many that tryed that way of old, and that had gone a great way therein, to see if they could find something of the glory ther, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the satisfaction of the Countrey. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust*, and *Timorous*, *Turn-away*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going as amounted to *the weight of a Feather*.

Greath. *Said they any thing more to discourage thee?*

Valiant. Yes, they told me of one *Mr. Fearing*, who was a Pilgrim, and how he found this way so solitary, that he never had comfortable hour therein, also that *Mr. Despondency* had like to have been starved therein: Yea, and also, which I had almost forgot, that *Christian* himself, about

whom

whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Greath. *And did none of these things discourage you?*

Valiant. No: They seemed but as so many Nothings to me. *How he got over these Stumbling-blocks.*

Greath. *How came that about?*

Valiant. Why, I still believed what Mr. *Tell-true* had said, and that carried me beyond them all.

Greath. *Then this was your Victory, even your Faith?*

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

Who would true Valour see
Let him come hither;
One here will Constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once relent,
His first avow'd Intent,
To be a Pilgrim.

Who so beset him round.
With dismal Stories,
Do but themselves Confound;
His Strength the more is.
No Lyon *can him fright,*
He'll with a Giant *Fight,*
But he will have a right,
To be a Pilgrim.

Hobgoblin, *nor foul* Fiend,
Can daunt his Spirit:

He knows, he at the end,
Shall Life inherit.
Then Fancies fly away,
He'll fear not what Men say,
He'll labour Night and Day,
To be a Pilgrim.

1. Part, Pag. 237.

By this time they were got to the *Inchanted Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here* and *there*, where was an *Inchanted Arbor*, upon which, if a Man sits, or in which if a Man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forest therefore they went both one with another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being Rear-Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief* should fall upon their Rear, and so do Mischief. They went on here each Man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and Darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced for some time, to feel for one another by Words; for they walked not by sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of *Feeble* and *Heart* were but tender. Yet so it was, that, through the incouraging words of him that led in the Front and of him that brought them up behind, they made a pretty good shift to wag along.

The way also was here very wearisom, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Victualling-house*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a bush, another sticks fast in the Dirt, and the Children, some of them, lost their shooes in the Mire. While one cries out, I am down, and another, Ho, were are you; and a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

An Arbor on the Inchanting Ground.

Then they came at an *Arbor*, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the nature of Dangers when they were at them, that usually when they were

were neareſt to them, they did moſt pluck up their Spirits, and hearten one another to deny the Fleſh. This *Arbor* was called *The ſlothful's Friend*, on purpoſe to allure, if it might be, ſome of the Pilgrims there, to take up their Reſt when weary.

I ſaw then in my Dream, that they went on in this their ſolitary Ground, till they came to a place at which a Man is apt to loſe his way. *Now*, tho when it was light, their Guide could well-enough tell how to miſs thoſe ways that led wrong, yet in the dark he was put to ſtand. But he had in his Pocket a Map of all ways leading to or from the Celeſtial City; wherfore he ſtrook a Light (for he never goes alſo without his Tinder Box (and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability been ſmothered in the Mud, for juſt a little before them, and that at the end of the cleaneſt Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpoſe to deſtroy the Pilgrims in.

The way is difficult to find.

The Guide has a Map of all ways leading to or from the City.

Then thought I with my ſelf, who, that goeth on pilgrimage, but would have one of theſe Maps about him, that he may look when he is at a *ſtand*, which is the way he muſt ask?

God's Book.

They went on then in this Inchanted Ground, till they came to where was another *Arbor*, and it was built by the High-way-ſide. And in that *Arbor* there lay two Men whoſe Names were *Needleſs* and *Too-bold*. Theſe two went thus far on Pilgrimage,

An Arbor and two ſleepers therein.

mage, but here being wearied with their Jorny, they ſat down to reſt themſelves, and ſo fell faſt aſleep. When the Pilgrims ſaw them, they ſtood ſtill and ſhook their Heads; for they knew that the Sleepers were in a pitiful Caſe. Then they conſulted what to do; whether to go on and leave them in their Sleep, or to ſtep them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely to take heed that themſelves did not ſit down, nor imbrace the offered Benefit of that *Arbor*. *The Pilgrims try to wake them.*

So they went in and ſpake to the Men, and called each by his name, (for the Guide it ſeems did know them) but there was no Voice nor Anſwer. Then the Guide did ſhake them and do what he could to diſturb them. Then ſaid one of them, *I will pay you when I take my Mony*; At which the Guide ſhook his Head. *I will fight ſo long as I can hold my ſword in my* hand, ſaid the other. At that, one of the Children Laughed

Then ſaid *Chriſtiana*, what is the meaning of this? The Guide ſaid, *They talk in their Sleep*, if you ſtrike them, beat them, or whatever elſe you do to them, they will anſwer you after this faſhion; or as one of them ſaid in old time, when the Waves of the Sea did beat upon him and he ſlept as one upon the Maſt of a Ship, *When I awake I will ſeek it again*. You know when Men talk in their Sleep, they ſay nothing; but their words are not govened, either by Faith or Reaſon. There is an *Incoherency* in their Words *now*, as there was before, betwixt *Their Endeavour is fruitleſs.* Prov. 23. 34, 35.

twixt their going on Pilgrimage, and sitting down here. This then is the mischief on't when heedless ones go on Pilgrimage, twenty to one but they are served thus. For this Inchanted Ground is one of the last Refuges that the Enemy to Pilgrims has, wherefore it is as you see placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the enemy; will these fools be so desirous to sit down, as when they are weary; and when so like to be weary: as when almost at their Journey's end? Therefore it is I say, that the Inchanted Ground is placed so nigh to the Land *Beulah*, and so near the end of their Race. Wherfore let Pilgrims look to themselves, lest it happen to them as it has don to these, that as you see, are fallen a Sleep, and none can wake them.

The light of the Word. 2Pet.1.19

Then the Pilgrims desired with trembling, to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their way by the help of the light of a Lanthorn. So he struck a Light, and they went by the help of that thorow the rest of this way, tho' the Darkness was very Great.

The Children cry for Weariness.

But the Children began to be sorely weary, and they cried out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

In Yet they were not off (by much) of the se chanted Ground; only now they could e one another better, and the way where-n they should walk.

Now, when they were almost at the end of this Ground, they perceived that a little before them was a Solemn Noise, as of one that was much Concerned. So they went on and looked before them. And behold, they saw, as they thought, *A Man upon his Knees*, with Hands and Eyes lift up, and speaking as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the Man stopped and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this Man. Then said Mr. *Valiant-for-truth*, prethee who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his name is *Stand-fast*, he is certainly a right good Pilgrim.

Standfast upon his Knees in the Inchanted Ground.

The Story of Standfast.

So they came up one to another, and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Standfast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Standfast* Blushed, and said, but why, did you see

Talk betwixt him and Mr. Honest.

ſee me? Yes, that I did, quoth the other, and with my Heart was glad at the ſight. Why what did you think, ſaid *Stand-faſt*? Think, ſaid old *Honeſt*, what ſhould I think? I thought we had an Honeſt Man upon the Road, and therefore ſhould have his Company by and by. If you thought not amiſs, how happy am I? But if I be not as I ſhould, I alone muſt bear it. That is true ſaid the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your Soul. For he ſaith, *Bleſſed is the Man that feareth always.*

They found him at Prayer.

Valiant, Well, but Brother. I pray thee, tell us, what was it that was the cauſe of thy being upon thy Knees, even now? Was it for that ſome ſpecial Mercies laid Obligations upon thee, or how?

What it was that fetcheh him upon Knees.

Stand-faſt. Why, we are as you ſee, upon the *Inchanted Ground*, and as I was coming along, I was muſing with my ſelf of what a dangerous Road the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been ſtopt, and been deſtroyed. I thought alſo of the manner of Death with which this place deſtroyeth Men. Thoſe that die here, die of no violent Diſtemper; the Death which ſuch die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Deſire and Pleaſure. Yea, ſuch acquieſce in the will of that Diſeaſe.

Hop-

Hon. *Then* Mr. Honeſt *interrupting him, ſaid, Did you ſee the two Men aſleep in the Arbor?*

Standfaſt. Ay, ay, I ſaw *Heedleſs* and *Too-bold* there, and for ought I know, there they will lie till they Rot. But let me go on in my Tale: As I was thus muſing as I ſaid, there was one in very pleaſant Attire, but old, who preſented her ſelf unto me, and offered me three things, to wit, her Body, her Purſe, and her Bed. Now the truth is, I was both a weary and ſleepy, I am alſo as poor as a Howlet, and that perhaps the *Witch knew*. Well, I repulſed her once and twice, but ſhe put by my Repulſes, and ſmiled. Then I began to be angry, but ſhe mattered that nothing at all. Then ſhe made Offers again, and ſaid, If I would be ruled by her, ſhe would make me great and happy. For, ſaid ſhe, I am the Miſtreſs of the World, and Men are made happy by me. Then I asked her Name, and ſhe told me it was *Madam Bubble*. This ſet me further from her; but ſhe ſtill followed me with Inticements. Then I betook me, as you ſee, to my Knees, and with Hands lift up and cries, I pray'd to him that had ſaid he would help. So juſt as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe ſhe intended no good, but rather ſought to make ſtop of me in my Journey.

Prov. 10. 7

Madam Bubble: *or this vain* World.

Hon.

Hon. *Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some Story of her.*

Standf. Perhaps you have done both.

Hon. *Madam Bubble! is she not a tall comely Dame, something of a Swarthy Complection?*

Standf. Right, you hit it, she is just such an one.

Hon. *Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?*

Standf. You fall right upon it again, for these are her very Actions.

Hon. *Doth she not wear a great Purse by her Side, and is not her hand often in it fingering her Mony, as if that was her Hearts delight?*

Standf. 'Tis just so, had she stood by all this while, you could not more amply have set her forth before me, and have better described her Features.

Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her said true.

The World. *Greath.* This Woman is a *Witch*, and it is by Virtue of her *Sorceries* that this Ground is Inchanted; Whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in their Splendor all those that are the Enemies of Pilgrims. Yea, this is she that has bought off many a Man from

Jam. 4. 4. 1 Joh. 2. 15.

a Pilgrims Life. She is a great *Gossiper*; she is always, both she and her Daughters, at one Pilgrim's heels or another, now commending and then prefering the exellencies of this Life. She is a bold and impudent slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one cunning to get Mony in a Place she will speak well of him from House to House, she loveth Banqueting and Feasting, mainly well; She is alwys at one full Table or another. She has given it out in some Places, that she is a Goddess, and therefore some do Worship her. She has her time and open places of Cheating, and she will say and avow it that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to lye in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms. if they will but take her Advice, yet many has she brought to the Halter, and ten thausand times more to Hell.

Sdandf. *Said* Standfast, *What a Mercy is it that I did resist her, for whither might she a drawn me?*

Greath. Whither! Nay, none but God whither. But in general, to be sure she would a drawn thee *into many foolish and hurtful lusts, which drown Men in Destruction* 1 Tim. 6. 9. *and Perdition.* 'Twas

'Twas she that set *Absalon* against his Father, and *Jeroboam* against his Master. 'Twas she that perswaded *Judas* to sell his Lord; and that prevailed with *Demas* to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master *Standfast*, be as your Name is, and when you have done all, *stand*.

At this Discours there was among the Pilgrims a mixtnre of Joy and Trembling, but at length they brake out and Sang,

What Danger is the Pilgrim in,
How many are his Foes?
How many ways there are to Sin,
No liveing Mortal knows.
Some of the Ditch spy are, yea can
Lye tumbling in the Mire:
Some tho they shun the Frying-pan,
Do leap into the Fire.

After this I beheld until they were come into the Land of *Beulah*, where the Sun shineth Night and Day. Here because they were weary, they betook themselves a while to rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the celestial Country; therefore they were Licensed to make bold with any of his things.

2 Part. p. 270, 271.

But

But a little while ſoon refreſhed them here for the Bells did ſo Ring, and the Trumpets continually Sounding ſo melodiouſly they could not Sleep, and yet they received as much refreſhing, as if they ſlept their ſleep never ſo ſoundly. Here alſo all the noiſe of them walked the Streets, was *More Pilgrims are come to Town.* And another would anſwer, ſaying, And ſo many went over the water, and were let in at the Golden Gates to Day, They could cry again, there is now a Legion of Shining Ones Juſt come to town, by which we know that there are more Pilgrims upon the Road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked too and fro: But how were their Ears now filled with Heavenly Noiſes, and their Eyes delighted with Celeſtial Viſions? In this Land they *heard* nothing, *ſaw* nothing, *felt* nothing, *ſmelt* nothing, *taſted* nothing that was offenſive to their Stomach or Mind, only when they taſted of the Water of the River, over which they were to go, they thought that taſted a little Bitteriſh to the Palate, but it proved ſweeter when 'twas down.

Death bitter to the Fleſh, but ſweet to the Soul.

In this place there was a Record kept of the Names of them that had been Pilgrims of Old; and a Hiſtory of all the famous Acts that they had done. It was here alſo much diſcourſed how the River to ſome has its *flowings*, and what *ebbings* it has had while others have gone over. It has been at a manner *dry* for ſome, while it has overflowed its Banks for others.

Death has its Ebbings and Flowings like the Tide.

In

In this place the Children of the Town would go into the Kings Gardens and gather Nosegays, for the Pilgrims, and bring them to them with affection. Here also grew *Camphire* and *Spicknard* and *Safron*, *Calamus* and *Cinamon*, with all the Trees of *Frankincense*, *Myrrh* and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their Bodies anointed, to prepare them to go over the River when the time appointed was come.

A Messenger of Death sent to Christiana.

Now, while they lay here and waited for the good Hour, there was a Noise in Town, that there was a Post come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail good Woman, I bring thee Tydings that the Master calleth for thee, and expecteth that thou shouldest stand in his presence, in Cloaths of Immortality, within these ten days.*

His Message.

How welcome is Death to those that are willing to dye.

When he had read this Letter to her, he gave her therewith a sure token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, an *Arrow, with a sharpned* [illegible] *Love, let easily into her Heart, which by degrees wrought so effectually with her, that the time appointed she must be gone.*

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over, she called for Mr. *Great-heart* her Guide, and told him how matters were. So he told her he was heartily glad of the News, and could have been glad had the Post come for him. Then she bid that he should give Advice, how all things should be prepar'd for her Journy. *Her Speech to her Guide.*

So he told her saying, thus and thus it must be, and we that Survive, will accompany you to the River side.

Then she called for her Children, and gave them her Blessing, and told them that she yet read with comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them. *To her Children.*

When she had spoken these words to her Guide and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, you have in all places shewed your self true-hearted, be faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Standfast* a Ring. *To Mr. Valiant.*

Then

To Mr. Stand-fast *To old* Honest.

Then she called for old Mr. *Honest*, and said of him, Behold an *Israelite* indeed, in whom is no Guile. Then said he, I wish you a fair day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

To Mr. Ready-to-halt.

Then came in that good Man Mr. *Ready-to-Halt*, to see her. So she said to him, Thy Travel hither has been with difficulty, but that will make thy rest the sweeter. But watch and be ready, for at an hour when you think not, the Messenger may come.

To Mr. Dispondency *and his Daughter.*

After him came in Mr. *Despondency*, and his Daughter *Muck-a-fraid*; to whom she said, You ought with thankfulness for ever, to remember your Deliverance from the hands of Giant *Despair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober and hope to the end.

To Mr. Feeble-mind.

Then she said to Mr. *Feeble-mind*, thou wast delivered from the Mouth of *Slay-good*, that thou mightest live in the Light of the Living for ever, and see the King with comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault, with Blushing.

Now

Now the Day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City Gate. So she came forth and entred the *River* with a *Beck'n* of Farewell, to those that followed her to the *River* side. The last words she was heard to say here, was, *I come Lord to be with thee and bless thee.*

Her last day and manner of Departure.

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went and called, and entred in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure the Children Wept, But Mr. *Great-heart* and Mr. *Valiant*, played upon the well-tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In process of time, there came a *Post* to the Town again, and his Business was with Mr. *Ready to-halt*. So he enquired him out, and said, I am come to thee in the Name of him whom thou hast loved and followed, tho' upon *Crutches*. And my Message is to tell thee that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey.

Mr. Ready-to-halt Summoned.

Then he also gave him a token that he was a true Messenger, saying, *I have broken the Golden Bowl and loosed the Silver Cord.*

After this, Mr. *Ready-to halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his Will And because he had nothing to Bequeath to them that should Survive him, but his *Crutches*, and his good Wishes, therefore thus he said, *These Crutches, I Bequeath to my Son, that shall tread in my Steps, with an hundred warm Wishes that he may prove better than I have been*

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the brink of the River, he said, now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to Ride on. The last words he was heard to say, was, *Welcome Life.* So went his way.

After this, Mr. *Feeble-mind* had tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying, I am come to tell that thy Master has need of thee, and that in a very little time thou must behold his Face in Brightness, and take this as a Token of the Truth of my Message. *Those that look out at the Windows, shall be darkned.*

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what token he had

had received of the truth of the Message. Then he said, since I have nothing to Bequeath to any, to what purpose should I make a Will? As for my *feeble mind*, that I will leave behind, for that I have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore, when I am gone, I desire, that you Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being come in which he was to Depart he entred the River as the rest. His last words were, *Hold out Faith and Patience.* So he went over to the other side.

He makes no Will.

His last Words.

When Days had many of them passed away, Mr. *Despondency* was sent for, for a *post* was come, and brought this Message to him, *Trembling Man, these are to Summon thee to be ready with the King by the next Lord's day to shout for Joy, for thy deliverance from all thy Doubtings*

Mr. Despondency's Summons.

And, said the Messenger, that my Message is true, take this for a Proof. So he gave him the *Grashopper to be a Burthen unto him.* Now, Mr. *Despondency*'s Daughter, whose Name was *Much-afraid*, said when she heard what was done, that she should go with her Father. Then Mr. *Despondency* said to his Friends, My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughter's is, that our *Desponds* and slavish Fears, be by no Man ever received, from the Day of our Departure, for ever; for I know that after my Death, they will offer themselves to others. For to be plain with

Eccl. 12. 5.

His Daughter goes too.

His Will.

you, they are Ghosts, the which we entertained when we first began to be Pilgrims, and could never shake them off after. And they will walk about and seek entertainment of the Pilgrims, but for our sakes, shut the Doors upon them.

His Words. When the time was come for them to depart, they went up to the Brink of the *River*. The last words of Mr. *Despondency* were, *Farewel Night; welcome Day*. His Daughter went throw the River singing, but none could understand what she said.

Then it came to pass a while after, that there was a *Post* in the Town that enquired for Mr. *Honest*. So he came to his House, where he was, and delivered to his Hands

Mr. Honest *Summoned.* these Lines, *Thou art commanded to be ready against this day Seven-night, to present thy self before thy Lord, at his Father's House.* And for a token that my Message is true,

Eccles. 12. *All the Daughters of Musick shall be brought low.* Then Mr *Honest* called for his Friends

He makes no Will. and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me, let him that comes after, be told of this. When the day that he was to be gone was come, he addressed himself to go over the *River*. Now the *River* at that time overflowed the Banks in some places, but Mr. *Honest* in his Life-time had spoken

Good-Conscience *helps Mr.* Honest *over the River.* to one *Good-Conscience* to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last words of Mr. *Honest* were, *Grace Reigns*. So he left the World.

After this, it was noised abroad, that Mr. *Valiant-for truth*, was taken with a Summons by

by the ſame *Poſt* as the other, and had this for a Token that the Summons was true. *That his Pitcher was broken at the Fountain.* When he underſtood it, he called for his Friends, and told them of it. Then ſaid he, I am going to my Fathers, and tho' with great difficulty I got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that ſhall Succeed me in my Pilgrimage, and my *Courage* and *Skill* to him that can get it. My *Marks* and *Scars* I carry with me, to be a Witneſs for me, that I have fought his Battles, who now will be my Rewarder. When the day that he muſt go hence, was come, many accompanied him to the River ſide, into which as he went, he ſaid, *Death, where is thy Sting?* And as he went down deeper, he ſaid, *Grave, where is thy Victory?* So he Paſſed over, and the Trumpets ſounded for him on the other ſide.

Mr. Val. for Truth Summoned. Eccl. 12.6.

His laſt Words.

Then there came forth a Summons for Mr. *Stand-faſt*. (This Mr. *Stand faſt* was he that the Pilgrims found upon his Knees in the *Inchanted Ground*.) For the *Poſt* brought it him open in his Hands. The Contents whereof were, *That he muſt prepare for a change of Life, for his Maſter was not willing that he ſhou'd be ſo far from him any longer.* At this Mr. *Stand faſt* was put into a Muſe; Nay, ſaith the Meſſenger, you need not doubt of the truth of my *Meſſage*, for here is a token of the truth thereof, *Thy wheel is broken at the Ciſtern.* Then he called to him Mr. *Great-heart* who was their Guide, and ſaid unto him, Sir, altho' it was not my hap

Mr. Stand-faſt *is Summoned.*

Eccl. 12.6.

He calls for Mr. Great-heart.

hap to be much in your good Company in the days of my Pilgrimage. yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and Five small Children. Let me entreat you at your return, (for I know that you go and return to your Master's House, in hopes that you may yet be a Conductor to more of the Holy Pilgrims) that you send to my Family and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy Arrival to this place, and of the present late blessed Condition that I am in. Tell them also of *Christian* and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothnig to send my Family, except it be my Prayers and Tears for them; of which it will suffice if thou acquaint them, if peradventure they may prevail. When Mr. *Standfast* had thus set things in order, and the time being come for him to haste him away, he also went down to the River. Now there was a great Calm at that time in the River, wherefore Mr. *Stand-fast* when he was about half way in he stood a while and talked to his Companions that had waited upon him thither, And he said,

His Speech to him.

His Errand to his Family.

His last Words.

This River has been a Terror to many, yea, the thoughts of it also have often frighted me, now methinks I stand easie, my Foot is fixed upon that which the Feet of the Priests that bear the Ark of the Covenant stood, while *Israel* went over this Jor-

Jos. 3. 17.

dan. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other ſide, doth lie as a glowing Coal at my Heart.

I ſee my ſelf now at the end of my Journey, my *toilſome* days are ended. I am going to ſee that Head that was Crowned with Thorns, and that Face that was ſpit upon for me.

I have formerly lived by Hear-ſay and Faith, but now I go where I ſhall live by Sight, and ſhall be with him in whoſe Company I delight my ſelf.

I have loved to hear my Lord ſpoken of, and where ever I have ſeen the print of his Shooe in the Earth, there I have coveted to ſet my Foot too.

His Name has been to me as a *Civet-Box*, yea, ſweeter than all Perfumes. His Voice to me has been moſt ſweet, and his Countenance, I have more deſired than they that have moſt deſir'd the Light of the Sun. His Word I did uſe to gather for my Food, and for Antidotes againſt my Faintings. He has held me, and I have kept me from mine Iniquities; yea my ſteps have been ſtrengthened in his way.

Now while he was thus in Diſcourſe, his Countenance changed, his *ſtrong man* bowed under him, and after he had ſaid, *Take me, for I come unto thee,* he ceaſed to be ſeen of them.

But glorious it was to ſee how the open Region was filled with Horſes and Chariots, with Trumpeters and Pipers, with Singers, and Players on ſtringed Inſtruments, to welcome

welcome the Pilgrims as they went up, and followed one another in at the Beautiful Gate of the City.

As for *Christian*'s Children, the four Boys that *Christiana* brought, with their Wives and Children, I did not ſtay where I was till they were gone over. Alſo, ſince I came away, I heard one ſay, that they were yet alive and ſo would be for the increaſe of the Church in that Place where they were, for a time.

Shall it be my Lot to go that way again, I may give thoſe that deſire it, an Account of what I here am ſilent about; mean time, I bid my Reader *Adieu*.

FINIS.